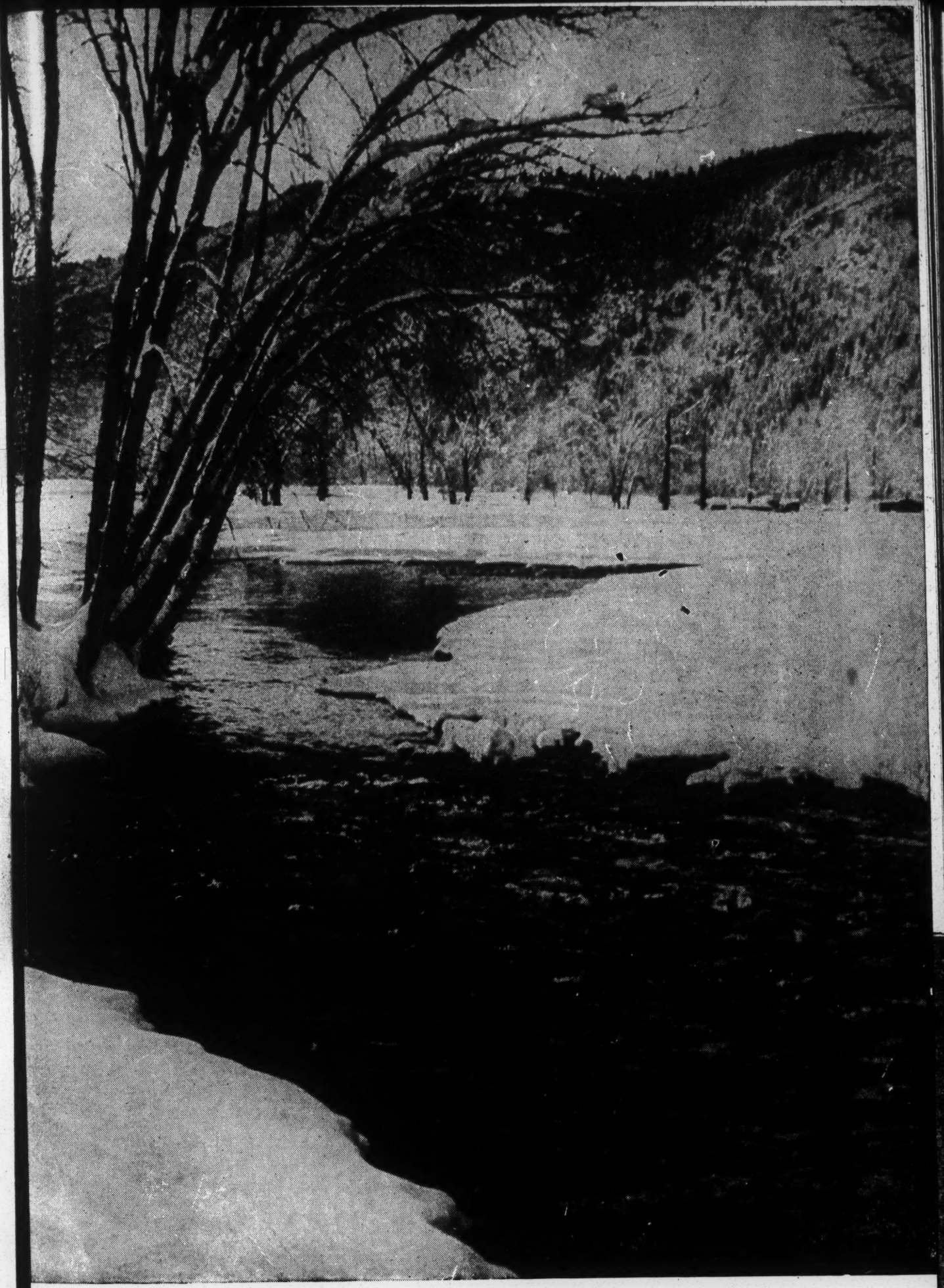

The WOMEN'S MISSIONARY MAGAZINE

Of the United Presbyterian Church

November, 1946

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A Punjabi Prayer

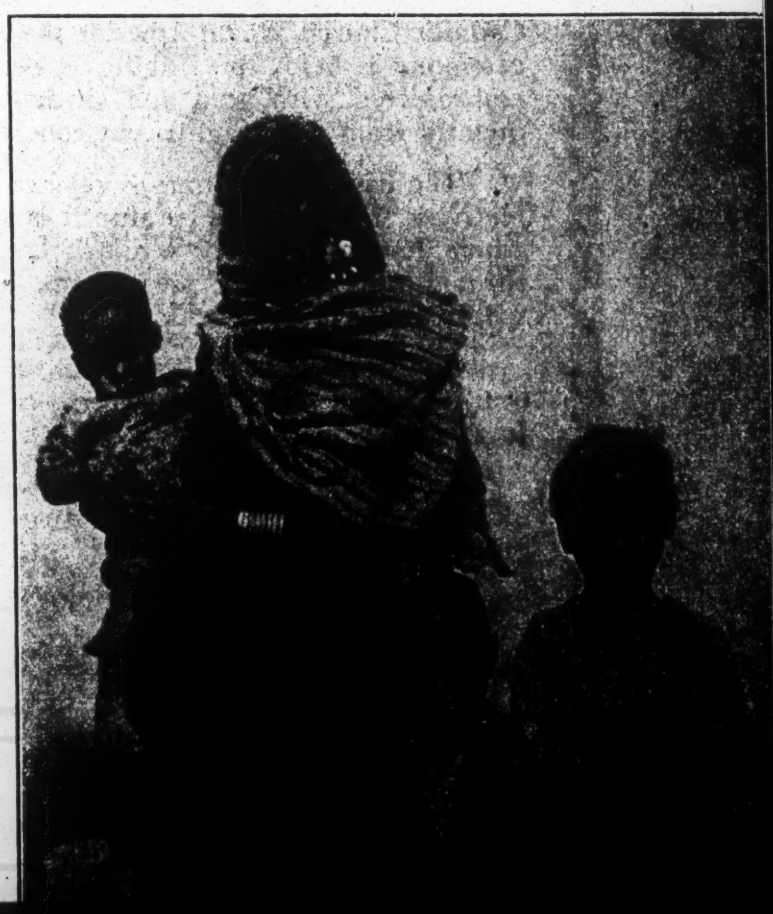
I would give thanks for days of joy;
For I have learned words of love,
Words that have turned my searching heart
From darkness to God-Light above.

I would give thanks to the Prince of Peace
Whose words have brought glad content
To my aching heart. Forgot are the days
That in worship of idols I spent.

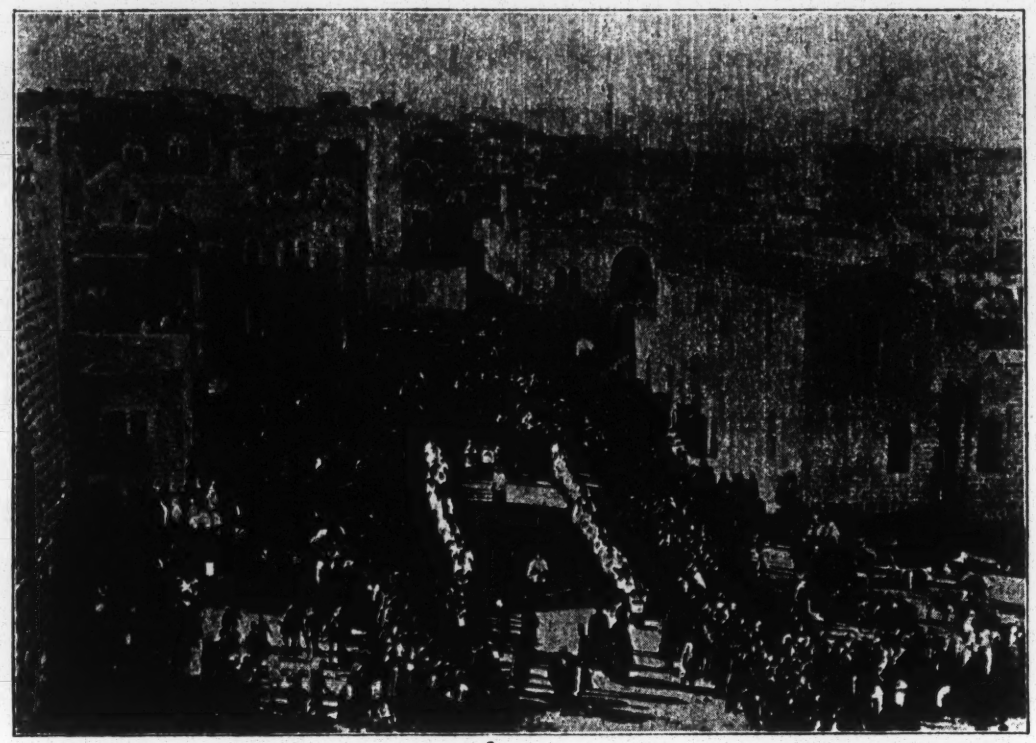
I would give thanks for His Blessed Word
That He will be ever near,
And I lift my heart in grateful praise;
For no idol-god do I fear.

—Elsie Wehling Fulton.

A LITTLE TIME APART



Christmas Eve In Bethlehem



Near Bethlehem is the Shepherds' Field which has a large, partly shut in cave, reputed to be the place where the shepherds watched their flocks by night. This site was bought by the Y.M.C.A. in Jerusalem and on Christmas Eve hundreds of Protestants gather there for a service using several languages—English, French, German and even Arabic.

About midnight many of these worshipers repair to the Latin Catholic Church, which is beside the Church of the Nativity. A gorgeous ceremony is held; the singing is beautiful, the priests robes are richly embroidered with gold and silver, many of the priests changing frequently from one magnificent robe to a more magnificent.

The Eastern Christmas is celebrated January 7, in the Church of the Nativity, made famous because it is supposed to be built over the stable where Jesus was born. While it is still light, a great procession moves through the streets of Bethlehem, on into the church where another spectacular service is held.

One wonders how all this pageantry and these pompuous exhibitions ever became a part of a service to commemorate the birth of our lowly Jesus.

To honor the name of Him who is the Lord of lords, and King of kings, our part is to live our lives daily and hourly to the praise and glory of His name.

From an article by Miss Minnehaha Finney in The Women's Missionary Magazine.

The Women's Missionary Magazine

of the United Presbyterian Church

Vol. LX NOVEMBER, 1946 Number 3

Keys For Christian Service

The Birthday Of The King—The Key Of Love

Come Let Us Adore Him

(How Christians Should Observe The Birthday Of The King)

By MRS. A. K. STEWART, Pittsburgh, Pennsylvania

CHRISTMAS is a glistening experience for every true believer, for it is the birthday of the King—the King who came on earth to rend in twain the temple curtain, to set at liberty the oppressed, to heal the sick, to exalt the humble, and to open the door of salvation to all who will enter.

Birthdays are delightful days in our homes when the one, whose natal day it is, is showered with gifts and affection, when special dishes are prepared and all thought is centered about the honored member. Christmas too is a happy occasion in our homes, but how often the One, whose birthday it is, is forgotten in the mad, gay rush of shopping, gift exchanging, and entertaining. Too often the Christ Child is completely forgotten and the worldly obligations that beset us become all absorbing. The glorious day of the King's birth becomes one of confusion, and after the gay tinsel is dull, leaves us with a feeling of frustration.

"The frost is bright
The lamps shine white
Along the city streets to-night,
The people throng
Those streets along
With here a jest and there a song.

"Too blind they are
To watch from far
The rising of the Sacred Star,
Too quick and proud
The hastening crowd
To pause before a Manger bowed."

Early one Christmas morning a young father heard his wee daughter start down the stairs, without arising he listened intently. As she reached the living room bright with holly and evergreen, he heard her childish voice start singing "Happy Birthday." He thought "The poor darling, she is all confused over the day." Then he heard her continue "Happy Birthday dear Jesus" and he realized abruptly that it was not his daughter who was confused over the day, but he himself.

Christmas must be a day filled

with beauty and music. We cannot read the prophetic sayings from Old Testament writ or the story of the Birth from the chapters of the Gospels without feeling the rhythm in the words. The greatest oratorio ever written, Handel's "Messiah," and the most precious works of art, the different Madonnas with the Babe, were inspired by the scripture writings concerning His Birthday.

Our homes at the Christmas season should indeed be filled with beauty. The Christmas candle, symbolic of Him who is the "Light of the World," is a lovely tradition. The soft glow from candles helps create a truly Christmas atmosphere. The Christmas tree, even though it has a pagan origin, may still be retained and be a symbol to us of Christ as the "tree of life." All our holly and evergreen boughs, our bright and glittering ornaments must but form the setting for this joyous day. Christ must be the center. If the atmosphere created by our seasonal decorations becomes the important part of the day, then it must be "done away with." For unless the Child Jesus dominates our home and thoughts on His birthday it were far better for us to let the day go by unheeded.

At this season our homes must also be filled with music. It has been said, "Music hath charms," and certainly the Christmas music is of such beauty that we look forward each year to again adore our Saviour in the songs proclaiming His birth. The Christmas Carols touch a chord in the hearts of everyone who is in tune with Him. What more appropriate time to raise our voices in praise both in our homes and in our churches, than at the Advent of Him who came to bring joy to the world. Carol singing to shutins is a seasonal tradition that brings cheer to many lonely hearts. The Christmas stories as found in Matthew and Luke are veritable music and are a definite part of the celebration of the Day in every Christian home.

The practice of giving gifts at Christmas time has become to many a grave physical strain and a financial hazard. If within the home and a few intimate friends this practice is continued, let the gifts be very simple and truly Christmas gifts symbolizing the love Christ has planted in our hearts for our family and friends. Our true gift giving should be made in the name of Him, whose birthday we celebrate, and should be generous—gifts to the needy at home and abroad. These gifts, given in His name and prompted by His love will prove to us anew the truth in the words of our Saviour, "It is more blessed to give than to receive."

The majestic words spoken by the prophet Isaiah bring to us a complete picture of Christ's life. This complete picture must be a part of every Christian's thoughts at this season, giving anew the significance of His advent.

"For unto us a child is born and unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . ."

With the opening words a hush falls about us as we kneel by the manger in Bethlehem: then we see the Son in the temple, His Father's House, and as the verse continues to swell into a great crescendo we see the life of Him in all its fullness who came to give of Himself that we might have life and that we might have it more abundantly. May we rejoice at this season that He has made it possible for us to be a small part in the continuing of His government. May we rejoice too that though there be wars and rumors of wars, He has implanted in the hearts of us His followers a peace that remains regardless of the struggle and tumult in the world.

A sure way to a more thorough enjoyment of Christmas is to give time for the shut-ins about you. Their appreciation of the time and the tiny gift you give them will make you humble indeed. The rich widow in the stone house on the hill may be even more lonely than the little grandmother living in "The Home." Remember *all* at Christmas. The glorious news of the first Christmas was proclaimed to the whole gamut of society— the wealthy and priviledged Wise Men and the humble shepherds.

"To be Himself a star most bright
To bring the wise men to His sight
To be Himself a voice most sweet
To call the shepherds to His feet,
To be a child—it was His Will
That folks like us might find Him still."

Christmas brings afresh the Missionary challenge to those who honor His name. His coming was not for a few, not for one nation, not for one race, but for all. "For God so loved the world that he gave . . ." In return for this great love let us show our concern for the peoples of the earth, that they may all come to know Him and honor Him in their lives. Let our gifts be most generous and may we not include with our gifts our sincere prayers and a real desire to know and understand our brothers better.

"Red of holly, swirl of snow,
Scurry of passing feet,
Jumble of people, high and low—
This is the Christmas street
White man, black man, bishop, Jew—
Christ was born for all of you!"

The birthday of our King is a time of beauty, filled with music, a time of unselfish and selfless giving, a time of deep and reverent love for Him, a time of love and concern for our fellow-men, a time of adoration for the Christ who came for all. Then "Come let us adore Him" and like the Wise Men of old let us kneel in humility before Him, rejoicing in the privilege of presenting our gifts of gold and frankincense and myrrh at His feet. Thus having worshipped our King on the day of His birth, we will have had such a sacred experience, that again like the Wise Men we will of necessity depart into the year of our Lord 1947 "another way."

Bethlehem
by
LeRolle

Christmas At Ezel, Kentucky

By MRS. WM. A. HEAGEN

CHRISTMAS at Ezel begins just after the Thanksgiving vacation. In their music classes the children begin to sing Christmas carols and the music floats all over the campus as the beautiful hymns are rehearsed. The class rooms, too, begin to take on a festive air for the windows are decorated, Christmas trees are put up and other trimmings arranged. Holly, misletoe and all kinds of evergreen from the nearby hills give a beautiful effect in room decoration. Frequent trips to the auditorium assure us that the Christmas program is being prepared.

The Saturday before the Christmas vacation begins, the Annual Christmas Sale is held in the Clothing Room of the school. For days the teachers have been busy unpacking, sorting and arranging the new clothing and toys which have come from friends and societies during the year. On that Saturday, Ezel is indeed a busy place. As many as 700 people have attended this Sale which often lasts until late in the afternoon.

The school Christmas program is held in the auditorium the day school closes for vacation. The whole school, and any of the community who wish, attend this program. We have had some splendid Christmas programs, well prepared and carrying throughout the true meaning of Christmas. At the close of this program the children are given their treat—usually peanuts and an orange and then go back to their respective home rooms. There, each receives a small gift which has been sent especially for them from an active Sabbath School in one of the large churches of our denomination. But the giving is not all one-sided. For some time previous to vacation, each Home Room has been preparing a box for some needy family. Gifts of clothing, foods and toys are placed in the box and then it is delivered just before Christmas.

The Heagen Juniors.
The center of Christmas for Superintendent and Mrs. Heagen, Ezel, Kentucky.

The Church program too, is an important part of our Christmas celebration. On the Sabbath before Christmas the program is held and the White Gift offering received. From the tiny tots in the Beginners Class to the older members of the School, all have some part in the Service. Usually each Sabbath School class is asked to make some contribution to the Service. All this is interwoven with familiar Christmas

carols to make a beautiful, impressive Christmas Service.

As school closes for the vacation, the teachers go to their various homes for the holidays.

The school bell is silent, the noise of the buses has ceased, the chatter of the children is not heard and Ezel is ready for a traditional Christmas with each family enjoying its own tree, gifts and sumptuous Christmas dinner.

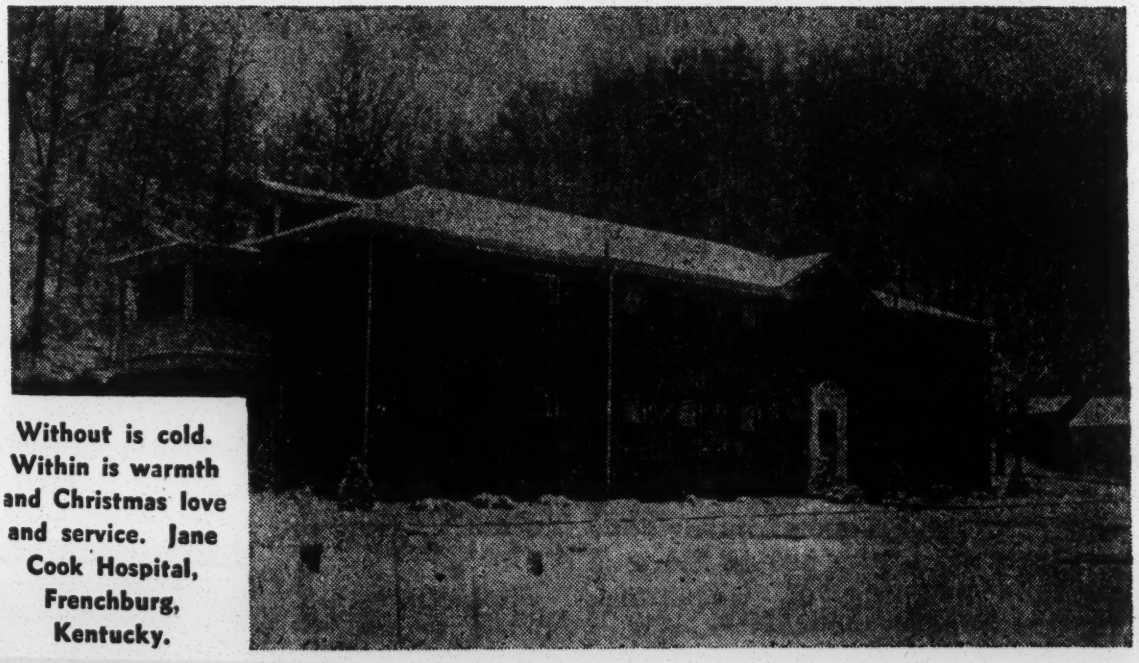
When Christmas Comes

By MRS. HARRY L. COWDEN, Frenchburg, Kentucky

WHEN Christmas comes to Frenchburg the campus is unusually beautiful in its festive decorations. How delighted our students are to roam the hills and dales near the campus and bring in an abundance of evergreens. Holly and mistletoe grow in profusion, as well as all types of fir, balsam, cedar, and pine. All our buildings are gay in their holiday attire. The Christmas trees are of such height that they reach the ceiling. What fun the dormitory family has in decorating the huge tree which finds its place in the Recreation room.

The Dormitory party is the BIG social event of the year. Every one, dressed in his best "bib and tucker," finds a beautifully decorated dining room in which a sumptuous chicken dinner with all the trimmings is served to faculty and students. Following the customary evening devotions and dish washing the crowd gathers around the tree for an evening of fun and fellowship. Our good friends in the North have been very mindful in times past of those less fortunate than they, so Santa Claus always has a "bagful of toys for all little girls and boys." We always aim to provide very practical gifts, such as slips or anklets for the girls and pajamas or socks for the boys. The faculty too is not forgotten.

When Christmas comes in our school we set aside the last afternoon prior to vacation for an entertainment, both secular and religious. Different grades and groups have charge of different parts of the program. Some produce short plays;



Without is cold. Within is warmth and Christmas love and service. Jane Cook Hospital, Frenchburg, Kentucky.

others sing motion songs. Often Santa appears and distributes "sweets to the sweet," an apple of an orange. As one sits in the chapel service he is deeply impressed by the many Christmas scenes painted on the various windows: the Nativity and the Wisemen; holly wreaths and festive garlands.

When Christmas comes in the Frenchburg church, again we find the beautiful overgreens in abundance. Vari-colored lights enhance the solemnity of the occasion. The choir presents a Yuletide cantata. This year we hope to have the assistance of the Ezel choir in such a performance. Our Y. P. C. U. and Intermediate groups have an appropriate service on the Sabbath preceding vacation as does the Sabbath school. The young people, dressed in their warmest clothes, go about the community, especially to the shut-ins and the patients of the Jane Cook Hospital, singing lustily the carols which they have learned.

When Christmas comes to Frenchburg, our hearts are mindful of others. Each year we secure the names of the indigent in the county and pack boxes for them. Information as to number in family, size, age, etc., is secured so that the contents of the box will be useful. In these boxes go absolutely new things which have been sent in for that purpose. "Inasmuch as we have done it unto one of the least of these, my brethren, ye have done it unto me." What a pleasure we get in packing these boxes, especially when there are infants or small children in the family. "Of such is the Kingdom of Heaven."

When Christmas comes to Frenchburg the spirit of the Christ child and the true meaning of Christmas are truly uppermost in our hearts.

We pause to thank our Heavenly Father for this wonderful Gift, and to again ask for strength and wisdom to carry on your work in these beautiful hills of the Southland.

Southland Christmas

By PROFESSOR WILLIAM T. PETERS, Prairie, Alabama

NOWHERE in America will so little bring so much happiness as in our mission field. Our people thoroughly believe in celebrating Christmas. They enter into the spirit of giving religiously. If their children are not loaded with gifts, it is because they are not able to give them anything.

In some homes the children receive only a few oranges and some candy but they look forward to the coming of Christmas as do those more wealthy families and they are happy to receive even their meager gifts.

Our mission schools have done much to bring to the people the true spirit and meaning of Christmas. Many missionary societies have contributed liberally to this cause. Some send packages wrapped and numbered, stating what is in each package, and whether the contents are suitable for a boy or a girl of certain age. Others send packages with the names of those who are to receive the gifts and the names of the donors. These names have been asked for at least a month before Christmas. These methods are very satisfactory.

The ready wrapped packages lend mystery and excitement to the children and the teachers as well. Such questions as these arise: "What will be in my package?" "Who sent this to me?" "How did they know what I wanted?"

Sometimes an assortment of articles comes unwrapped and the

teachers make selections suitable for each child. We have learned that all the older children appreciate ties, handkerchiefs, socks, stockings, and other articles of clothing; also towels, wash cloths, paste, combs soap, tooth brushes, tooth paste, books and school supplies. Of course all the little children like toys, blocks, balls, marbles and all sorts or pretty playthings and things to wear. All of them like candy.

One year a certain society sent about fifty pairs of overalls and play suits. We had too many of some sizes for boys and gave them to girls.

A Christmas party is usually given at each of the schools before dismissal for the holidays. On that day every pupil makes an effort to be present and we have a full attendance. It is not unusual for children who are under school age to get into our schools, and on this special day we often have a considerable number of little ones three, four and five years old.

When the school bell rings the children retire to their class rooms where their teachers direct them in several activities.

Meanwhile the tree is being decorated and boxes of gifts arranged on the platform for distribution. When everything is ready, all classes march into the chapel where they have a Christmas play, Christmas songs and exercises by the Primary department. Then all engage in singing Christmas carols. Sometimes a Santa Claus adds joy to the exercises and helps distribute gifts.

The children are called to the platform in groups to receive their presents. They are not encouraged to open the packages until they get home because of the possibility of losing something. However, strings break conveniently, other toys break through the paper and balls and marbles will fall and roll around on the floor and perhaps a doll will startle its owner by crying "Mamma"!

We usually have odds and ends left over from which to meet emergencies. Last Christmas one family felt the loss of a father and another member of the family was ill. The children were not in school. We took toys and clothing to them and food for the family.

One year we gave towels and soap to members of the adult Bible School Class. We send packages of used clothing to a few families who are in want. Our young people take gifts to the aged to the needy.

In all of our programs and in all our activities we try to exemplify Christ's giving of Himself to the world.

THY KINGDOM COME

(*Tune*: *God of Our Fathers, C.S.B.* 493)

"Thy kingdom come!" Oh, Father, hear our prayer;
Shine through the clouds that darken everywhere;
Thou only Light, Thou only Life and Joy,
Show us the hope that nothing can destroy!

Come,—through the faith whereby the church must live;
Come,—through the word of truth she has to give;
Come,—through her teaching, and her healing, too;
Come,—through the work united hearts can do.

"Thy kingdom come," and come Thy glorious Son;
Oh, may our task for Him be greatly done!
Faithful and true let all Thy servants be,
Till they shall bring all nations home to Thee!

—Margaret R. Seebach

Merry Christmas At Warm Springs

By REVEREND E. W. MACHAMER, Warm Springs, Oregon

CHRISTMAS is a gala occasion among the Indians. Ever since the coming of the first Indian Agent in 1866, Captain John Smith, a United Presbyterian Elder, the Birthday of the King has been honored.

Our Indians come together at the church on Christmas Day at about 1:30 P.M. Some come very early to be sure of a seat. The late ones usually have to stand, as we do not have room for all. Many of our people had been busy for weeks getting things ready, making gifts out of buckskin, beadwork, etc. Some do not plan so far ahead—they may come to the church in the morning with their gifts and ask the missionary for paper, string and cards to wrap their gifts.

The program is entirely religious. Our Indian boys and girls learn pieces and playlets, also songs. We always give out about a third more parts than we expect to use, as there are always some that do not show up due to various reasons—last year it was bad road conditions.

The Missionary gives a sermonette, stressing the meaning of Christmas. And the Indian elder, Elijah Miller, has good words to present in his own language.

The church is beautifully decorated. A Christmas tree stands at the rear of the platform. Colored lights on the tree and on wires strung across the church add to the atmosphere. Gifts are piled on and around the tree—so many that we can never use the platform for a Christmas play. Usually all we can ever use is the front edge of the platform.

After the religious service, a number of Indians are called forward to give out the presents. There is good order among them while this is being done. Of course it is an anxious period for the boys and girls as they are hopeful that they will get the things they desired so much to have. This giving of presents takes almost an hour and a half or more. When finished, the Indians leave at the front door, and each family receives a religious calendar and each one receives a box of candy (when we can get it) or an apple and an orange when we cannot get candy. These are handed out by the missionary along with his best Christmas Wishes.

Among the many gifts received by the Indians are packages made up by the missionary. He had been busy for weeks sorting clothes, going over his lists of names, wrapping and tying bundles. What grieves us most is to have a good many large packages arrive just a few days before Christmas. There may be things in these that could have been included in bundles already wrapped. We are glad though to get the things. Missionary societies and Young Women's groups and churches have helped us very much and continue to remember our needs year after year. We receive gifts of money, clothing, toys, wash cloths, towels, soap, beads, color books—many things made by hand—many no doubt a sacrifice on the part of some good Christian woman. We appreciate this and extend our sincere thanks to all of you.

A program for the Agency People is held on the Sabbath Evening befor Christmas, which takes the place of the regular service. The white children take part in this program. We have had some fine programs and some of the Indians like to come to this service, too. We sing the old

familiar carols, and sometimes present the Christmas story in playlet. Most of the Agency people turn out at this time, and I believe most of them receive a spiritual blessing.

We will not let these people forget the true meaning of Christmas. Our programs are Christ-centered, and as we are about to celebrate the birthday of the King again, pray that there may be some in whose lives Christ may be the center.

The Great Day

CHRISTMAS IN PASRUR BOARDING SCHOOL

By MISS RUTH M. NICHOL, on Furlough from Pasrur, India

IT'S December! It's Christmas-time! There is no snow, but there is a decided nip in the air. There are secrets, rush, and excitement that remind one of home. All are looking forward to the celebration of the Saviour's Birthday. The school hall at Pasrur has been gaily decorated with crepe paper, silvery icicles, pictures, and evergreen branches. There are even small Christmas trees, made from branches, on either side of the front of the room. The children are thrilled with the brightness of things. They find occasion to slip by the hall room so they may have just one more look at the pretty things. For several weeks preparations for the Christmas drama have been going on. There have been practices in the hall where it is cold and uncomfortable on December evenings. Withal, there has been much joy in getting ready for the "Great Day" as Christmas is called in India. At last, the drama is ready. It is given at night so that the costumes may glitter the brighter.. The first performance is given for the day pupils and their parents. The room is filled with noisy children, mothers with babies. Many are non-Christians, but they sit comparatively quietly as the scenes of the Christmas story are portrayed. Who knows but what the wonder of the Lord Christ's birth may not stir the heart of some veiled Mohammedan woman as she sits there and hears it told. The school hall is not large enough to accommodate everyone at one time, so a second performance of the drama is given. This is attended by the boarding department of the school and the Christian families living near-by. There is a great contrast as this group fills the hall. There is no confusion. All are orderly and there is a spirit of reverence as once again the old, old story is enacted. These hearts are glad, for Christ has brought joy and freedom into their lives.

Christmas in India, as well as in America, means holiday time. Our one hundred and eighty boarders from the Pasrur school go off to their village mud homes, as happily as if they were going to fine palaces! Some go by train, a few by horse-drawn cart or on horseback, and the vast majority go on foot with friends or relatives who have come to call for them. Christmas Day in their home means new clothes, if possible, but if not, the wearing of one's gayest and one's best. It may mean, too, special food, but always it will mean a time of happy shouting to one another the greeting, "May the Big Day be blessed." In some villages, there will be a community affair—a time of worship, feasting, and fellowship together. It may not come on Christmas Day itself, but some day during the holiday week, and it will be a time of much revelry for all.

The town of Pasrur, itself, has a unique type of celebration. Christmas

Eve and all through most of the night, carolers (men) go about the city singing and reciting the Christmas story. They have a limited repertoire of songs, but they are well worth hearing. Moreover, the group is well worth seeing, for behold, they appear as wise men of old riding on real camels! They wear costumes and present quite a picture in the cold and stillness of the night. Around and around our house they went last year, and as I listened to the tinkle of the camel bells, I thought of that little town of Bethlehem where camels oft tread the streets.

On Christmas Day itself, we attended two services in the little church in Pasrur. The service in the morning was worshipful and quiet as members of the local Christian community came together to give thanks for the gift of God's Son. The afternoon service was quite different. The church was packed to overflowing with crowds of people from villages all about Pasrur. It was Christmas and all had come singing and making merry. There were drums and clanging instruments, shouting and yelling. It was difficult to try to make order out of the vast group. One was perturbed that there was such confusion. Deep down in one's heart, however, there was a sense of gratitude that these lowly people of India had come to know the name of Jesus. Great and real is their need to be taught more of Him, but thanks be unto God that they have learned to be called by His name. They, and thousands of others in other places, have come to the House of God to celebrate the Birthday of the King.

All Faiths Adore Him

CHRISTMAS IN THE COLLEGE FOR GIRLS IN CAIRO.

By MISS SARAH B. MEOY, Litt. D.

ALTHOUGH I am now on furlough in America, I am thinking of Christmas celebrations I have enjoyed in Egypt during my years there. Despite the fact that I have been far from my own family circle, the Christmas season has always been a happy time, not only because all of us wished to bring happiness to those with whom we were associated but because this festival is the one that brings great joy to Christians. We want Christians and Non-Christians to know the true meaning of Christmas and to catch the true Christmas spirit. This is the season of the year in which special opportunity comes to emphasize the significance of the Christmas story and to tell again of the coming of the One who has brought salvation to this world. Our Christmas programs and celebrations have done much to make our pupils in the college realize the many blessings of the Christmastide.

The approach of the Christmas season is first announced in our school in early December by the singing of the Christmas carols in our daily chapel worship service. The Psalter Hymnal, known to all of you, contains a splendid selections of carols, and these, as well as others, the girls love to sing. One December as we began the singing of the carols, I asked the girls to choose the numbers they wished to sing. The first request, that of a Jewish girl, was "It came upon a midnight clear" and the second, that of a Mohammadan girl, was "Silent Night, Holy Night."

Very early in the month of December plans get under way for the preparation of programs to be given

later on. The teachers present the cause of the White Gift Offering to their pupils and each day money is brought into the classes for this object. Just before the holidays, representatives from each class present their gifts during a chapel service and the total amount received from pupils and staff is announced. A committee of the girls with a staff member decide to what charities the white gift offering will go.

Each year the Senior and Intermediate Christian Endeavor societies plan a party to entertain the girls from the Fowler Children's Home. In recalling the party of two years ago, it was not the program, the games, the small gifts given to each guest or the refreshments that left the greatest impression, but the very happy faces of each girl. The hostesses in turn received quite as much as did their guests that day as they shared their blessings.

The Sabbath School and Christian Endeavor organization usually combine efforts to plan a program that is always held the Sabbath morning before dismissal for the holidays. The setting in Dales Hall is ideal for this service and the chapel is festive in its decorations of pepper-berry wreaths (our substitute for holly), and beautiful poinsettias, which are always to be had in abundance at that time of the year. Music on the Hammond Organ adds much to the beauty of this service in which a pageant depicting the Christmas story is often given. The Christmas story is read in Arabic and English, special music is sung by the church choir, dressed in their white robes, and carols are sung by the audience. To me this dignified service is most impressive and it is attended by a large number of our student body, Christian and non-Christian. Parents often accompany their children and express their appreciation of the program.

The boarders' party, held the last evening before school is dismissed, is a gala occasion for each girl. All the resident staff of teachers are present with the girls for dinner, after which a program is given.

The Angels' Song.

On the day school is dismissed for the holiday, the college holds its program which usually is rather long with miscellaneous selections in Arabic, French and English, short plays, piano numbers and choruses. It is brought to a close with an impressive devotional service. Two years ago we had a royal visitor for this program. In our boarding school that year was an Iranian Princess, whose aunt was visiting in Cairo at the time. The aunt, the twin sister of the present Shah of Iran, asked if she might attend the morning program and a cordial invitation was given her to come. She arrived later than we had expected, the first part of the program being nearly finished. However, she was present for the concluding part which consisted of the reading of the Christmas story from Luke, prayer by the principal and special choir music as well as carols by the whole school. Afterwards, our distinguished guest came into the draw-

room for a short visit and expressed herself as being pleased with what she had seen and heard.

For many years the alumnae of the college have had a special Christmas meeting and for the past several years husbands, brothers or fathers have come as guests. A large crowd gathers for this festive dinner which is followed by a program that concludes with the singing of Christmas carols. Oftentimes the men enter heartily into the singing of the carols and I recall the remark of a young Mohammadan doctor to a member of the staff, "It was good to sing the Christmas carols again. I haven't sung them since I was studying in England."

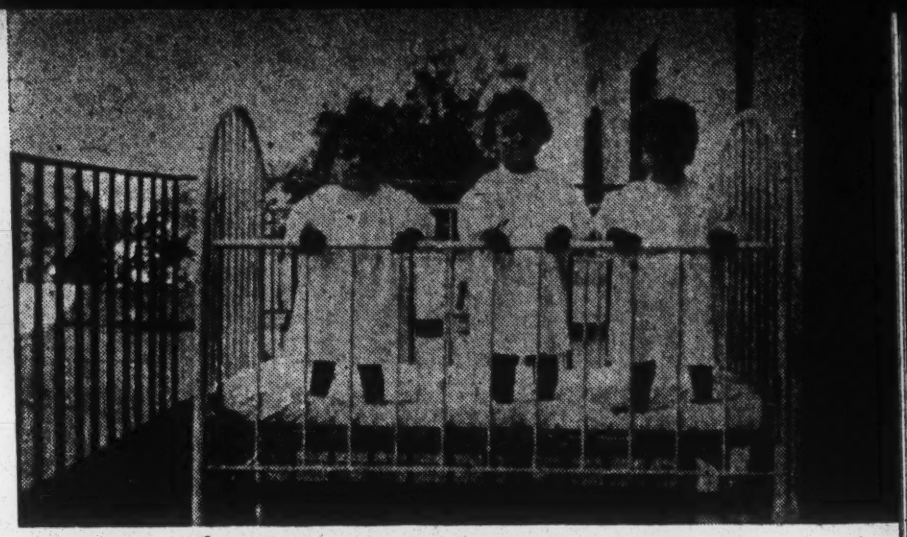
I shall always remember one of the last meetings held before the men were included in the Christmas party. The program that December afternoon after the business session consisted of musical numbers only, the most of which were the carols. As the mimeographed song sheets were being distributed, I asked myself whether or not the half of this group who were non-Christian would join in the singing. To my delight, as well as somewhat wonder, I noticed that each one was singing and singing heartily—"Joy to the World," "Hark the Herald Angels Sing," "It came upon a midnight clear," "Silent Night, Holy Night." As we sang the last carol (they wanted to sing them all) I shall never forget the last refrain of that beautiful Christmas hymn, "Lead me to that Heavenly Light." My prayer that day as well as my earnest prayer today is, that our girls who do not know Christ as their Saviour, that the millions of Egypt who do not know Him, may be led to the Heavenly Light, that Light of Life.

Christmas In Assiut Hospital

By Miss Helen R. Brownlee, R. N.

AMERICAN children would love Christmas in Assiut Hospital for we have two Christmases there. That is because the East celebrates Christmas on the 7th of January. The nurses choose to celebrate Christmas with the missionaries on the 25th of December. The day may begin with some energetic students wakening us by singing carols at our doors about the time we get up—and that is early in a hospital. For all of us the day begins with a short but special service for our morning prayers, in the living room, reminding us of God's gift to us on that day so long ago. Then the gifts from under the tree are given out and as soon as they can be looked at, and exclaimed over, we go to breakfast and to work. In the evening we have our Christmas dinner and party for all of the nurses and for a few guests whom we invite for the evening.

You see, Christmas on Christmas day isn't so different from the Day as we know it. But how do we celebrate the Eastern Christmas on the 7th of January? In the hospital the day begins with the singing of carols —in Arabic—for the patients. As soon as the nurses have had their morning prayers we go around the hospital to each ward and room, singing a carol in each place. To our patients this is a new custom and they love it. They love singing and this makes the day bright for them and gives a new meaning to Christmas, for the celebrating of Christmas in their homes has meant little to many of them. The day ends with the Christmas program in the chapel —after an early supper. This program is for any of the patients who can attend and for the servants and their families. We give out tickets



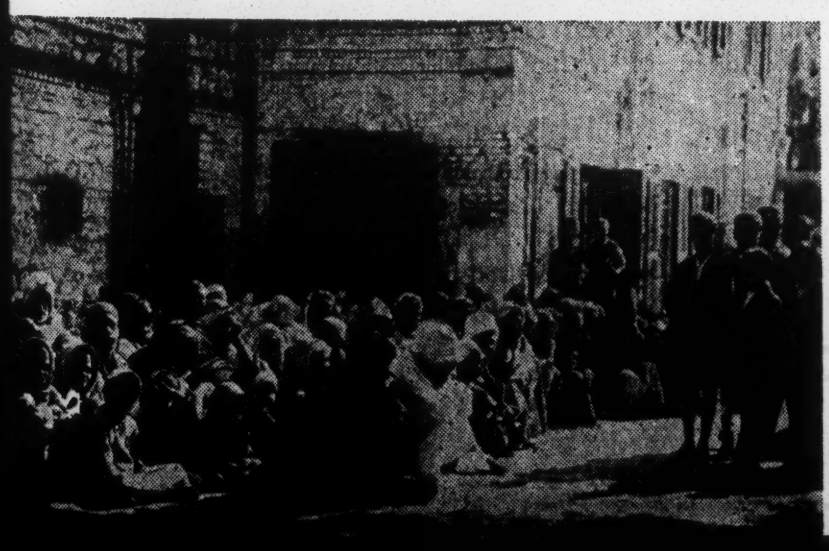
Three of our Babies. Assiut Egypt Hospital.

for the servant's families or the crowd would be one that we could never handle. The chapel is cheerfully decorated and of course we have a nice tree. The main part of the program is a Christmas pageant which the nurses give. They always portray the Christmas story well and it is always so effective as they dress in costumes so typical of the country and time of Christ. A short Christmas message is given, and then the gifts and a treat of candy and oranges for each. And so the day ends—a day of joy for all, and especially for those who have so little of entertainment in their lives. In praise, in pageant, and in message all hear of God's love to us in the sending of his greatest Gift to us.

But Christmas is not yet over. The lepers who come to the leper clinic of the hospital twice a week have their Christmas on the Saturday nearest the 7th. On that day they have a special service when the evangelist shows the slides of the Christmas story. And as it is nearly always a nice sunny day they then come out into the sun and are seated on the ground for their dinner. Our lepers are the poorest of the poor and they look forward to this treat with the greatest of anticipation. The nurses serve them their dinner of bread, rice, meat, vegetable stew, oranges, bananas and candy. As they leave each receives a gift—if he has been coming regularly to the clinic for treatment—usually material for a robe or dress. Being desperately poor these gifts mean much to them and it is pathetic to see those not entitled to one beg for them. We hope that for these who have so little of the blessings of this life, this day is a real blessing to them: for such as these, He came, as God's gift to them.

And on the Sabbath nearest the 7th we have the Christmas program for the Hospital Sabbath School. The children who come to it are from the neighborhood near the hospital. Some are school children, others have never been in school. Some are from Christian homes, others have never heard of Him. Some are well dressed, others have the scantiest of dirty clothes. A Christmas program means much to them—as you would know if you could see the attendance increase as Christmas draws near! We usually meet in the clinic but as a special treat we go, on Christmas, to the chapel. The Christmas decorations are still there and the nurses again give the pageant for them. As they leave each receives a small gift and treat.

And now Christmas is over for another year. What does that mean to patients, servants and their fam-



Christmas Dinner for the Lepers Assiut Egypt Hospital. The School Boys at right have come to sing Christmas Carols.

There is a legend that when Mary and Joseph and the Infant Jesus were in Egypt that they stopped at the Sphinx and Mary found rest in its arms.

ilies, lepers and children? Some of these do not know Him and have heard little of Him. For all it is a joyful time. As Christmas comes again pray that hearts may be turned to Him and come to know Him as, in the hospital, they celebrate His birth.

A First Christmas At Akoba, S. Sudan 1943

By MRS. W. DON McCLURE
On furlough from Akoba, South Sudan

IF you had opportunity to turn back the clocks of time and celebrate your first Christmas, what would you want it to be? Would you like to have been there on the Judan hills above Bethlehem hear the heavenly music and angel voices? Then with the shepherds visit that lowly manger and bow down before the Babe?

That must have been thrilling and heartwarming to those humble men as they thought on the events of that glorious night. But that first Christmas night did not have the same significance to those wondering men as Christmas holds for the simplest child today. For those men worshipped a child born as king of men while we know Him as the King of kings and Saviour of the world. So, even though we were able, I do not think we would want to exchange places with those men of the first Christmas night.

Then, if you had opportunity, what kind of a Christmas would you make for a tribe or people who had never heard of the day, nor known its significance? Such was our opportunity three years ago at Akobo Post among the Anuaks.

We had never been there for Christmas and they had never seen nor known a Christmas Day. It gives pause to think and ponder as in that situation one begins to do the things for the first time. The first Christmas would set a pattern throughout the tribe for the years to come. What was it to be like?

There was one thing we knew. Christmas would not be the last minute frenzy of buying presents for those whom we had forgotten. No commercialism of the day, and no giving of useless presents to people who already have more than they need. We were determined to recapture for the Anuaks the spirit and meaning of the Day.

So preparation was begun many days in advance in the school and villages telling and re-telling the story of the first Christmas as it is interpreted by John 3:16. It was to be a day of giving and dedication of life. A day of response to the Lord for His great gift of Life to us.

In addition to this service of dedication the school boys planned to seek out through the villages round about, those widows and sick who had no crops or who could not har-

vest their crops and see what could be done to help them. Twenty-seven such women were found and from the store of grain the boys had grown in their school gardens great baskets were carried out and left in the houses of those who had none. Then a week before the Christmas day the boys took their hoes and grass knives and day after day they cut grass and weeds about the houses of those too old and weak to help themselves. Thus the Day was approached in the spirit of unselfish living and helping. Every heart was prepared for the ultimate gift of self-dedication on Christmas morning.

The searing heat of the tropical sun does not lend itself to elaborate preparation in way of Christmas wreaths and hanging of holly and red balls, so little preparation was made in this direction and we knew our Anuak friends would never miss something they had never seen nor heard about. However, elaborate preparation had been made in the boys' cooking hut. The day before Christmas, Don had gone out and shot a fine big buffalo, and this was supplimented by a foolish crocodile which had chosen Christmas Eve to swim past the Mission. Then, lest there might still be a shortage of food for the hundreds who would come in for the service and feast, a large bull was killed and his flesh added to the buffalo-crocodile stew and the aroma made mouths water for miles around.

No angel voices nor silver-toned bells called the waiting crowds together but at daybreak the drums began to beat and by the time of the service hundreds were gathered in. The first Christmas for the Anuaks started in prayer of thanks for God's great gift to us. Then in response to that prayer of thanksgiving the Anuaks brought their gifts and laid them at the altar in the Church. Not gifts for individuals but thanksgifts to God to be used by the Church in telling others of His Great Gift. They brought their eggs and chickens, their baskets of grain and bundles of rope, their roofing poles carried in from the forest and to be used in building school dormitories and their armful of grass for the roofs. Everyone brought a gift of some nature and its value and worth was measured only by the effort each put forth to do something.

Following this thanksgiving we had a service of dedication when everyone made a loyalty pledge to Him who gave His all. Every man, woman and child in the service pledged himself to try to live an unselfish and Christlike life in his home and village (as yet not one of them had been trained for baptism) and to proclaim to the world the priceless gift and selfless love of Jesus Christ.

Then out from that service everyone went to some nearby village and the service was repeated over and over throughout the day until many hundreds had heard that it was on this day, many years ago, that our Lord, Jesus Christ, came as God's great gift to all abundant life.

Thus have we set a pattern for Christmas among the Anuaks which we hope will ever be observed.

CHRISTMAS 1946

The following is from a personal letter. It is too good to keep. I want to share it with all our readers, hoping that "Lyda" will forgive me for taking this liberty. Editor.

IN your letter you mentioned that we must have had a quiet but happy Christmas. It made me smile for while it was not much like a Christmas at home it wasn't quiet, but full to the brim with events.

"We had expected to be in USA or at least on our way home. We had not done our usual Christmas shopping when we were on vacation in a civilized place the previous February. Here we were without a single thing for the children's Christmas.

No chance to shop, nor to ask anyone to do it for us.

"We finally decided to give the children a hunting trip for their gift! We went out in dug-out canoes with all necssary equipment for such a trip in the wilds. We were hunting for elephant, buffalo, waterbuck or any animal big enough for the Christmas dinner for our people. We got

Sisters—Polly and her Shadow—A study in black and white.

a big buffalo. What excitement! The children acted as though they had done the shooting. Donnie helped to carry the meat just as the rest of the Anuak boys were doing.

"The night before Christmas came. We had made preparations for our Christmas service that was to be held as a feast for the people; our own duck was waiting to be stuffed. As the sun set Don went out to chop down a thorn tree which we use as a Christmas tree. We trimmed it for the children in the approved manner. It really was very pretty but there were no gifts for our children to put under it.

"Christmas Day! What a joyous day it was! The Christmas service in our little grass and mud church. It was the first baptism service, of which you have heard Don speak. It was a wonderfully moving service.

"Our faithful friends and workers came in for a visit and to each we gave a little token—a pencil, a comb, a knife or a little bit of cloth.

"The children were interested in it all and not a bit disappointed that there were no gifts for them under the tree. As the day progressed rapidly from one thing to another, I heard the children planning a Christmas service for their little black playmates. They had prepared some little gifts of beads that they had restrung, gathered up some bits of cloth, which they knew their friends would enjoy. That afternoon they called all their friends. First they had a little service with songs. Margie said it would'nt be right to give them gifts and not tell them about Jesus, so she told the Christmas story very simply in English, then Donnie told it again in Anuak. They made certain that their friends knew why they were getting gifts. Neither Don nor I was present but I slipped in on the veranda, unknown to the children and I heard it all.

"After they got their gifts distributed they all went out to play their old games 'London Bridge,' 'Here we go 'round the Mulberry bush' and others mixed in with their favorite Anuak games.

"We had no gifts but it was one of the happiest Christmases that we had ever had. The children had such joy in giving that they truly learned that it 'more blessed to give than to receive.'

"I had not meant to write all this to you, but what you said brought it vividly to my mind. I often wonder what the children will think of an American Christmas!"

Christmas In Khartoum North

By MISS FRANCES TURK, R. N.
On furlough from Khartoam, The Egyptian Sudan

CHRISTMAS joys begin weeks before the 25th of December in our Christian school and community. Christmas programs begin to be talked about and planned early. Children are chosen for their respective parts and begin to memorize and to act. Carols are in the air all through December. Letters and packages begin to arrive as early as November and old children commence to wear faces full of special interest and expectancy. For eighteen years boxes have been coming from my own Church. Second Wilkinsburg, Pa. Mamma dolls, dresses, materials for dresses, buckles and buttons, games, balls, pencils, and school supply boxes, sweaters, and many such joys have been bringing Christmas gladness to the hearts of this family of ours. Is it any wonder that they eagerly watch?

This year these boxes came in the early summer. How glad we were that they did. The post office staff usually enjoy seeing some new member of their staff handling with fear and trembling the boxes containing Mamma dolls who cry out each time the boxes are moved. These inexperienced men are superstitious and feel that evil spirits are enclosed. They handle them with a great deal of caution which insures also safe arrival of each doll.

Two days before, Christmas, our four youngest children helped me fix up a tree. There are no evergreen pines in the Sudan. But we have beautiful thorn trees that grow up in spite of us in our compound. We took branches off the nicest trees and planted them into a huge tin filled with wet sand. A few rocks at its mouth immobilized the tree and there it stood a challenge to all the winds that blow. The tin was wrapped in brown wrapping paper which looked like a desert, and it was tied with a bow of red ribbon which always reminds one of Christmas. We trimmed it with a few spangled balls. None of us care for too much on the tree so this was quite enough to our liking.

Late that night to the lovely soft accompaniment of Christmas carols coming over my radio from the ends of the earth, I wrapped up gifts for the children and hung them on the tree and placed some about the tree on the floor. Among these gifts were dolls, balls, sweets, shoes, and dresses.

When finally I went to bed to think, to sleep, to dream, it seemed no time until the sun and children awoke me and there it was—Christmas day. The children were restless to get up. They knew this was the day which much had been said. They wanted to see the tree. We all went into the house together and there in a corner of our big living room stood the tree with all the gaudy packages on and about it. Each scampered to be first at the tree. Such shouts of joy as we heard for the next fifteen minutes! "Oh, I'm so happy. I was happy all night — Christmas must have gone to bed with me!" And so it had with all of us, and thus it continued throughout the whole day.

Soon I turned on the radio and there was A m e r i c a, Pittsburgh, broadcasting to its missionaries in the Far North, and there was magnificent music!

Worship Service

For Program Study: Keys for Christian Service

Worship Theme for Year; Using the Keys

By MRS. S. B. COPELAND

December—The Key of Love. I John 4:11.

Read Luke 2:8-14.

B.S.H. No. 187. Play through softly twice; all join in singing the third verse.

Leader: From time to time during the church year our thoughts are directed toward the things we should do because we love Jesus Christ. We have given thank offerings, we have visited in a service of personal evangelism, and early in 1947 we shall make anew our pledges for carrying on His work at home and abroad. All this we do because we love the Lord Christ. And in our zeal and earnestness we often overlook a truth at the foundation of our love for Him: we love Him because he first loved us.

I John 4:10; John 3:16; I John 4:11
B.S.H. No. 184

Leader: That first Christmas found the world in much the same muddle as our present world. Liberties were curtalled, fear and oppression were the rule in many lands, tyrants fooled the people into giving them unlimited powers. And in the midst of all this chaos and suffering, with the Key of Love God unlocked the portals of heaven that his Son might enter upon his good-will ambassadorship. Not our love for God brought this about, but His love for us. And so this year's Christmas message may well be a new emphasis on God's love for us—a love which is unchanged by circumstances or time, a love which though not of the sacrifice it must make for the human race, but only of the blessedness and peace and goodwill it might bestow on those who would accept salvation and redemption and forgiveness of sin.

A Reader: B.S.H. No. 189, all four verses recited.

B.S.H. No. 185:1, 3

John's conclusion, that since God SO loved us, we ought to love one another, reveals our part in the Christmas scene. If God loved and gave only to the lovable people, many of us would be left out. So we make a travesty of His birthday if we give only to those who also give to us, or from whom we may expect some future favor. In our giving to family and friends, may there also be gifts this year which shall express our rediscovery of the love God has had, now has, and ever will have for us. And in showing our love for one another, may our love, like God's transcend artificial boundaries of space and creed and color.

For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favored class or race or hue,
God loved the world. Do you?

Grace E. Uhler

Prayer—That the world may rediscover God's love, what it did, what it can still do; That statesman may learn of this love, and be guided by its principles in international affairs; That problems in families, organizations, and the business world may be solved in the light of God's love.

B.S.H. No. 186:3, 4

News From Afar

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor

ETHIOPIA ETCHINGS

By MISS ISABEL BLAIR

It has been good to have Dr. Reed with us. I went with him to a meeting of representative elders, who come together every four months in different churches to discuss the needs of their work. On this day ten churches were represented. Gidada, of course, was there. There were two clerks to record the proceedings. Each church presented items for the agenda in writing. We were welcomed to this gathering and to all the discussions.

We gathered in a large round grass house, which is the guest house of the church. There was nice clean hay on the floor and clean white mats around the wall where the minister and elders sat. The two clerks sat on stools at a small table. Dr. Reed and I sat against the wall on low stools.

The principal subject for discussion was a request for a new church. Some of the Christians, attending one of the churches, were unable to get land near the church and found it very hard to go such a long distance. Two elders from each church were asked if they would help to raise money to put up a building for this group of people; they stood and promised that they would do what they could. The decision was that the new church would be built with the help of the brethren. All was very business-like. It is a joy to see what the Lord has done and how these elders take their responsibility in teaching and guiding the church. We were pleased to see their democratic government.

They would not let us go until we had had dinner. They stopped proceedings though it was only eleven o'clock, in order that we might partake of their hospitality.

It was wonderful that Dr. Reed could be at the Bethel church for the two-hour communion service, at which time ten babies were baptized.

Miss Isabel Blair, Sayo Ethiopia

* * * * *

Just now the school is having vacation. During this time, I have been teaching some of the teachers; I am also teaching some of the advanced pupils who are not advancing as fast as I had hoped. There are reasons for this: the work is just too much for some of them; another is irregularity in attendance.

* * * * *

Miss Beatty is quite busy in the hospital. (Our readers will remember that this is the Jean Orr Memorial Hospital, where several of

our physicians have served, the last one being Dr. Dougherty. The new appointee, who is perhaps on his way now, is Dr. F. Wm. den Dulk, with Mrs. den Dulk and the twins!)

Miss Beatty has some very good helpers, two of whom give the intravenous injections up to fifty a day. The attendance at the clinic is usually about fifty daily except Fridays when more than one hundred come for treatment.

The Sudan

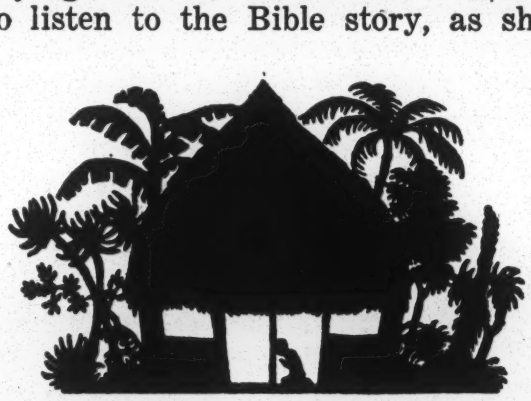
MRS. RIED F. SHIELDS, Editor

IN NUER VILLAGES

By MISS RAY HUFFMAN
Nasir, The Anglo-Egyptian Sudan

Going into the villages day by day, we get an entirely new aspect of Nuer life from what we see here in our own environment. Food is scarce and piles of wild date seeds at the door show that the families are short of food and are depending on wild dates. Again we find a woman cooking a huge fish and we hold our service nearby so she can keep poking canestalks into her fire. Owing to the smaller groups we meet, our services are different from those held in church or clinic, for we follow Nuer fashion. We meet in barns, or under a tree or in the shade of a canestalk fence, one woman may go on with her cooking, the others sitting by smoking their long stemmed pipes. We feel we have scored a hit when we find them too intent on the Bible story to puff at the pipe. All offer their comments as we talk and we welcome them for we know it indicates their interest. Peering through one small canestalk enclosure in a village, we saw a cow's horns protruding through a huge pile of ash, the remains of the last sacrifice in that village. We feel that we are going directly into the enemy's camp! Looking into another roofless enclosure, we found a woman dreadfully sick, the next week worse, but we failed to find her again. The villagers seem to be surprised that a white woman should visit them regularly when it is so hot and we assure them that it is only because we bring them the Message of Salvation that we trudge the rough paths through the heat. Bayiak, Nhial and I visit 100 villages a week, averaging 94 services, (sometimes the women are gone, sometimes we find it possible to combine villages), and we reach over 500 listeners a week of whom over 300 are women and grown girls.

Bayiak returned from a village saying that one woman had refused to listen to the Bible story, as she



Prayer In An African Hut.

told him "just see what your God has done to me." When I heard her name, I knew she needed to substitute "one of the baptized men" for "God" in her statement so I sent her word asking her if one made tribal marks on his forehead with ash, would that make him a Nuer? Would it not have to go deeper than the skin? She agreed that external signs might not make a Christian either. Years ago this man was jilted by the family of the girl he wanted to marry, so 3 days later he married this woman, for a cattle disease was prevalent and he wanted to get a wife before his cattle died! Later he divorced

her in order to get the cattle back to pay a fine; he had managed in ways effective only with Nuers to get his former girl as wife.

"God is Judge and He knows what goes on in His world," I told her.

"You have your family now, would you be happier as the wife of this first man who has had various wives but only one living child and that one blind?"

She replied, "Oh, I did that, I laid a curse on him. God had nothing to do with that!"

But she is listening to the Message now.

Egypt

MRS. W. B. JAMISON, Editor, Tanta, Egypt

TWO CHRISTIAN WEDDINGS

It is a real joy to our hearts when two Christian people plight their troth. We were witnesses at two such weddings this past month.

The first one was on Monday, following the Bible Women's Conference, when Mrs. Rachel Seiver was still here. She had a girl's choir which rendered several selections before the ceremony. Then came the bridal party to Lohengrin's wedding march. The groom, George Effendi Hanna, was waiting for his bride, Miss Roteeba Taufik, at the right isle of the church. The bride, was preceded by a dear little flower girl, Suzanne, who scattered rose petals before the bride. Her older sister, Olivia, carried the bride's veil. Then came the sister of the bride, Miss Hikmet, and the sister of the groom, Miss Adell. All were dressed in formal attire and carried flowers. In this country, there is usually a long candle in the middle of the bouquets, but that was lacking in the bride's flowers and those of her attendants.

Following the ceremony, the bride and groom stood at the door to receive the greetings of their friends. Dr. Jamison took them to the home of the groom's parents where a wedding dinner was served. Since it was the evening before we were to start for Association, we begged to be excused.

The other wedding was at a village not far from Tanta, in a beautiful garden. Since Miss Tedford had no opportunity to practice the wedding march with the bride and groom, they came on the scene sooner than she expected them. This time it was Adeeb Effendi Ibrahim and Ameera Amin, the daughter of the headmaster of our school in Birket es Saba. The wedding was in the garden, so we had to wait until the sun was down before we could proceed. That, too, was a formal wedding, and there were candles in the midst of the bouquets.

After the wedding, a nice flavored drink was served to all those in the garden, but we, with the wedding party, went upstairs to a dinner.

In both cases, the young people have behind them Christian families and Christian training of more than ordinary degree. Therefore we have high hopes for the homes thus founded and for what those homes will do for the church and the Lord's work in this land.

(*Mrs. W. B.*) *Gertrude N. Jamison*

UNDERPRIVILEGED CHILDREN IN EGYPT

Miss Margaret A. Work, in her Master's Thesis on "The Place of Women in the New Egypt," devotes a few pages to "Orphanages among Needy Children." She tells first of all, of the establishment of what has been called the Fowler Orphanage in Cairo (now the Fowler Children's Home), which grew out of the visit of a devoted Quaker couple, John and Mary Fowler, who contributed their

small estate to found a home for orphans. For many years this group of children received the care and love of Margaret Smith, then in turn Ella Barnes, Lucy Lightowler, Jane Smith and now again Lucy Lightowler. It has been supported by voluntary gifts from Egyptian and American Christians.

"The girls who came into this place were in a home atmosphere, older girls caring for younger ones, then the older ones getting their turn to go on from the home-school to a higher school for specialized training. These returned home again for the summer and helped prepare the family wardrobe for the next school year. Many teachers, Bible women and pastors' wives started here on their paths of rich service in Egypt."

To continue on the general subject Miss Work tells of "A missionary nurse who visited in 1929 a government home for foundlings, which had been opened by Lady Cromer before she left Egypt in 1907. Two hundred babies had been picked up from the streets when but a few days old. Clothes, medicines and treatment were all provided and a wet-nurse employed and paid by the government, took care of them until they were weaned. Then they were ready for adoption, with the stipulation, that they be raised Muslim.

"Any general thought of care for homeless children came late in Egypt. Although the first organization for the protection of animals was formed in 1894, it was not until 1927 that the Government established the first Child Welfare Clinics under the Ministry of Public Health. Since that time this department has made remarkable progress in making health-care available in cities and in many rural areas. . . . In this field Egyptian women are doing their full share to dispel clouds of ignorance and disease as they build a better Egypt.

"The Orphanage at Rod el Farag, Cairo, under the ministry of Public Waqfs (Muslim Religious law courts) gives to five hundred boys and girls, boarding, clothing, elementary, primary, technical and professional education. There are some homes for foundlings under the Ministry of Public Health, attached to the Kasr el Aini Hospital, to the Alexandria Government Hospital, and to the Child Welfare Center in Assiut. Egyptian women's clubs and individuals have also sponsored similar "Refugees" for children.

"But foundling homes are not solving Egypt's problems. Russell Lewa Pasha, for many years Commandant of the Cairo police, in one of his reports to the Ministry of the Interior, told how eight days previously he had detailed a number of police to collect youthful vagabonds whom they could find, and to take note of what they were doing at the time of arrest. Seven hundred and ninety-four children were taken, and obviously not all were captured. The Commandant estimated there must have been a thousand such children on Cairo streets that night. The children were investigated to find if they were actually without homes and parents. Incredible as it may seem to American Christian parents 791 of these children had parents and all but three were proven to have been sent to the streets by their parents to make what money they could.

"These figures recall an indelible experience on a dimly lighted street in Cairo about nine-thirty one night. The sweetest imaginable child voice was heard: 'Iddini millieme, ya sitti; iddini millieme' (Give me a coin-lady.) Scampering along, ahead of the swift walkers like a soap-bubble, whose cleansing joys she had never known, her baby hand outstretched, a wee toddler smiled appealingly above her long garment of earthen hue, repeating the request. Disappointed that these 'fine ladies' would not give her anything, she turned back at the call of a youthful mother,

who appeared from a shadow with another tiny bundle of humanity in her arms.

"We quote from an outstanding writer of Egypt, 'Much of the filth and litter of Cairo and of other Egyptian cities is caused by these children who, in search for food or profit pull out and sort over the public refuse bins.' Spasmodic attacks have been made by Government upon this evil, but until the moral and spiritual standards of parents are raised such efforts can be but superficial."

India

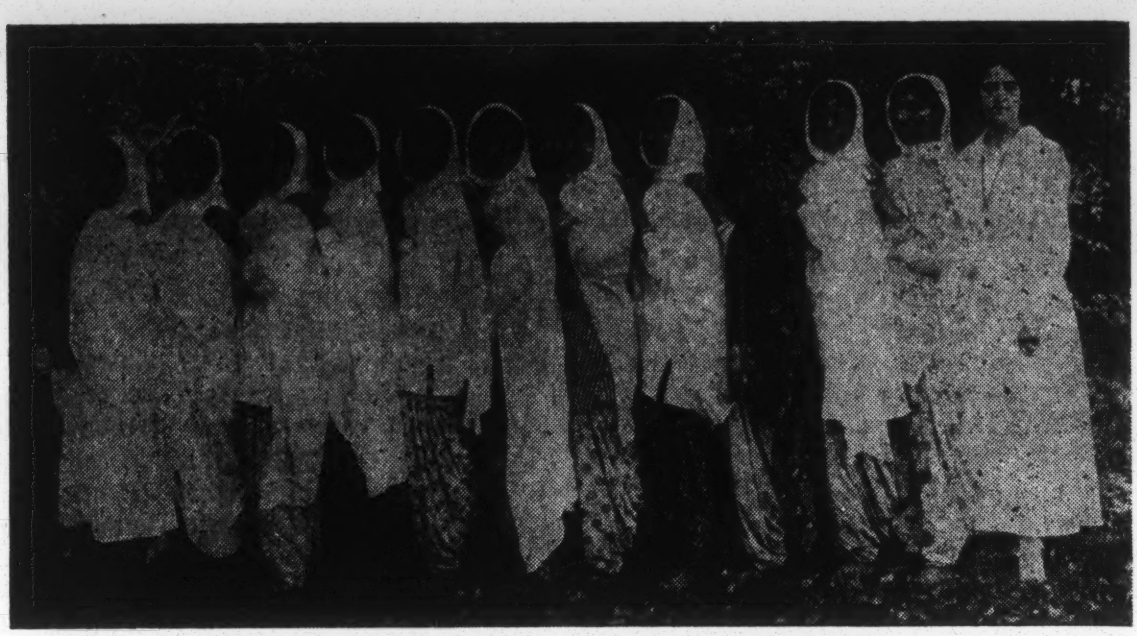
MRS. JOSEPH ALTER, Editor, Sialkot, India

HOMECOMING DAY IN SANGLA HILL!

By MISS LOIS BOYD, Sangla Hill

For 25 years we have been sending up a class for the Middle (8th Class) examination and it seemed fitting to mark this year in some way. During these years 296 young women have gone out to places of opportunity and privilege. We sent invitations to 109 whose addresses we knew and gave a general invitation through our Womens' Magazine. March is a busy time and only 40 were able to come but these came with such joy and enthusiasm that our hearts were warmed through and through. Two of that first class which Lois Buchanan sent out while Miss Jameson was on furlough in 1921, came—not looking much older, though their children are almost ready for college. One woman of the class of '23 was so thrilled over the opportunity of coming back to her old school that her children were afraid she might have heart failure—so she said. My biggest regret was that neither Lois Buchanan nor Flora Jameson was here to see the love and devotion of these old students. We had many a good laugh at the reminiscences of those

The Staff of Sangla School 25 years ago with Miss Flora Jameson (center) and Miss Lois Buchanan (left).



Sangla's First Graduating Class with Miss Lois Buchanan.

early days, but most of those pranks —well, it wouldn't do to put them in print.

There were many tributes to the love and care of teachers and missionaries. One woman said that she had been so well taught to be modest and retiring that even now though she is an old woman and married to a College librarian she is still afraid to talk to a man! Of course there were many regrets over the present modern trends and much extolling of the good old days, before Indian girls became so bold they would wear white trousers and use mascara on their eyes. Some of the present staff were ready to take up the cudgels with them and I almost had to quell a riot during one informal meeting.

All were sorry to see the ruin that the salt petre soil and the rising water level have brought to "our beautiful buildings." They gloried in the fine trees, garden and grounds which Miss Jameson worked so hard to lay out and improve. Every bit of the compound of about 20 acres, much of which used to be white salt petre is fertile and green now. Our good garden furnished vegetables for the guests' table and since the staff and girls did the planning and cooking we were able to give good meals without any charge, according to Indian ideas of hospitality.

No celebration in India these days is complete without a parade, so on Saturday afternoon a very hilarious procession with banners and drum, visited all the seven cottages of the school, then, followed by the 178 school girls proceeded to march around the buildings and grounds. To some this was the high light of the occasion.

On Saturday evening a group of school children presented some scenes from the Resurrection story so realistically that many of us found ourselves wiping glad tears from our eyes because the tomb was indeed empty. On Sabbath afternoon our Pastor and elders served the Lord's Supper to this little group of women who had come together in remembrance of His blessings. Then at night after a sing we had a testimony meeting when many witnessed to the presence and help of the Lord along life's way and I think we all pledged ourselves to new devotion to God who has given us richly all things to enjoy.

VILLAGE

By MISS LAURA MacLACHLAN

Finally, I have my ambition for this village fulfilled with a peppy, interested group of young women, growing with every weekly meeting. The first time I sent invitations, my faith was weak indeed, for I decided to be thankful if only six came. About thirty arrived, although somewhat late. We attempted to interest them in learning mending while the group gathered. While we sewed, we sang old songs and learned new Gospel choruses. This, I followed with a Scripture lesson on the joy in a Christian's life, and later taught them the Mizpah benediction. The first time we had a treat of cookies and a cool drink. After this, we taught them two outdoor games. Only school girls have any idea of play, but the rest soon joined in, with apparent glee.

The following week, our hopes were not so weak, and we were rewarded with a considerable increase in numbers and promptness. We had a very unexpected and severe dust storm which interrupted our whole program that day. Many trees lost branches and my house lost a door. For some time, the dust was blinding —both inside and out. If such storms can be enjoyed, I think we enjoyed that one, for everyone seemed to be in good spirits.

It is truly a reason to praise God when young women respond to our simple efforts with such zeal. How appreciative they seem to be in spirit of soaring temperatures and the long walk out to the compound. Can any face be anything but beautiful when clean and filled with Christian joy? If you could see these young, earnest faces, I'm sure your answer would agree with mine. Weekly, I am impressed with the contrast between our girls and the faces of non-Christian girls in which there is fear, superstition, and sometimes bitterness and hopelessness instead of peace and joy.

PRAY FOR INDIA

O, India, Land of unspeakeble night,
  Why do you grip me so?
Is it the wail of your little girl wife
  Or the women sobbing low?
You clutch my heart with a vice-like grip,
  And will not let me go.

In the stillness of your white moonlight,
  Or the busy hum of the day,
When the scorching rays of the noonday sun
  Beat down on your dusty way,
I feel your tug till its crushing weight
  Presses me on to pray.

I would not leave thee, if I might;
  For your strange impelling claim
Draws me, and holds me, till my life
  For thee and people is laid,
Low at His feel, to spend and be spent
  Until thou shalt live again.

Grace L. Walther, Bihar, Indiana

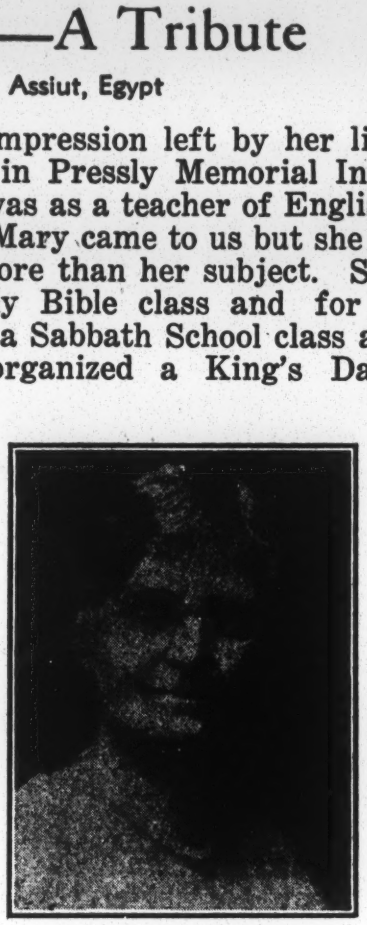
Mrs. Mary A. Work—A Tribute

By MISS ANNA B. CRISWELL, LL.D., Assiut, Egypt

He that loseth his life for my sake shall find it. This saying of Christ has been truly fulfilled in the life of our beloved co-worker at P.M.I., Miss Mary A. Work. As a young girl she purposed to come to the mission field, to devote her life to Christ's cause in Egypt. But there was a brother preparing for the ministry who needed her help. So she continued her work as a teacher in America. Before that service was finished the age limit for permanent appointment was passed and the door was closed. But Miss Mary was not to be turned back and she volunteered for short term appointment on a three-year contract. There was no mention of her appointment in the church papers she did not enjoy membership in the Mission Association and there was no retirement salary promised her. But three years were added again and again to three years and with a furlough at home without salary about every six years she kept steadily on till she had given thirty-four years of devoted service. The P.M.I. and our Mission and the church do well to honor such a worker.

Miss Mary came to us in 1904 from a successful teaching position in America. It was not easy for one with high ideals for her work and her pupils to meet the easy going and tenacious habits of the orient. But she insisted on thorough work and the laying of firm foundations, though her pupils much preferred quicker methods and more showy results. Carefully, painstakingly and faithfully she worked day by day and year after year. Hundreds and hundreds of Egypt's girls testify now to the value of her labors. During her thirty-four years in the school over six hundred girls finished our course and many more stayed for longer or shorter periods. They all carry the fine impression left by her life and work in Pressly Memorial Institute.

It was as a teacher of English that Miss Mary came to us but she taught far more than her subject. She had a daily Bible class and for many years a Sabbath School class as well. She organized a King's Daughter



MISS MARY A. WORK

Circle whose members still prize the influence of those meetings. We called on her for special songs and drills and found a ready response. Whatever she undertook was well done and with whatever group she worked there was quiet and dignity.

Long continuance in a task often brings a lassitude and a self-satisfaction which works against efficiency. This was not true of Miss Mary. Her mind was always alert to discover new methods and opportunities for improvement in her work. A great reader she kept well informed on world affairs and encouraged her pupils to look beyond the confines of their own villages and national boundaries.

Loyalty was one of the strong characteristics of Miss Mary's life. She was loyal to her family and friends, to the school and above all

to Christ her Master. There were trying experiences during her years in Egypt but she never turned back. She held true to the call she had heard. When after all those years of faithful service, God called on her to endure two and a half years of great suffering, she never complained. She believed God would give the strength to endure and her patient and cheerful submission to his will was a wonderful testimony to all about her. The P.M.I. has been honored and enriched by her life and service. We rejoice that now she has received due credit for all her labor and has entered into that more abundant life reserved for those who like Miss Mary are willing to lose all for Christ's sake.

MARY A. WORK

P.M.I., Assiut, Egypt

1903—1937

It was a glad day for Egypt when Cora Dickey, principal of the P.M.I., brought Mary A. Work to the school. Her cousin Ruth had arrived a year earlier. With Mary's coming a dilemma arose, so from that day to this the two are known in Egypt as "Miss Mary," and "Miss Ruth."

Miss Mary, a teacher of some years experience in Pittsburgh, was one who laid foundations deep and strong, as the lives of hundreds of Egyptian girls testify. Her daily Bible Class had first place in her work and her girls learned to love the Word and its Auther.

She counted no part of the tedious task of teaching the beginnings of English, trivial. She was encouraged in her task knowing that these future women of Egypt would find their most helpful reading matter in the English language—for their religious life, for wifehood and motherhood, the care of children—books on health, travel, art and fun,—good stories, and history. For many years she devoted an hour each Friday after school to helping girls *learn to read*,—older girls, and younger ones. She made very careful preparation for this hour, and in it inspired many a girl to love good books. The Library in the new P.M.I. bears her name.

Miss Mary's excellent health gave her many years of teaching without a single day's absence, nor even an hour. She was aggressive in launching new things. I well remember how enthusiastically she introduced the then new game of Basket Ball, and also how gladly she turned it over a few years later to Bess Laing, an expert, on her arrival! General History she loved, and I have heard mothers say "I wish my daughter could have had her General History under the inspiring teaching of Miss Mary." She did much toward the development of the sewing and "fancy work" courses for the P.M.I. and the Mission Schools in general. Many a "Hope Chest" has she encouraged.

Mary was a genius. Lacking a song for a given occasion, she would write one, as witness the following, so dearly loved by the "old girls":—

"Take me with you
Sweet Egyptian Nile
To the sandy isle
On the sleepy, dreamy Nile."

It was she and Mrs. Margaret Giffen Russell who gave to the girls of Egypt:—

"There's a land along the Nile."

Chorus: "Egypt forever, hurrah, girls, hurrah,
Long live her rulers
And just be her law;
Oh we love our native land,
And for it we'll even stand,
Three cheers for Egypt and the Nile, girls!"

I wonder how many "Drills" she organized and trained, yes, and in-

vented, for our big public programs. The nations and Peace was a favorite theme. Soon after coming to the school she organized the Kings' Daughters Circle, a fruitful source of spiritual light and growth to its members.

"Miss Mary's lots of fun" was a common saying. Once on a Friday evening when we teachers were playing "Charades" I over-heard, "Yes, but *you* had Miss Mary and Miss Criswell and we had Miss Ruth only on our side." I chuckled to myself. Miss Mary's love of fun carried even when the joke was on herself. And when she heard that some of her pupils were saying "You know Miss Mary has eyes in the back of her head," *how* she laughed!

Cora Dickey, another of God's noble women, having fellowship in service with Miss Work in the 6th Church, Pittsburgh, knew what type of spiritual leadership she would bring to the school and into the homes. She was a missionary through and through. She had wanted earlier to ask for regular appointment, but family obligations prevented.

Mary was a careful tither. She usually, perhaps always, had a scholarship girl in the school. One of her students, whom she brought right through to graduation, is one of the Mission's best Kindergarten teachers.

Throughout her long illness Mary felt herself "upheld by the prayers of many friends" on both sides of the Atlantic. As she neared the end of her journey a cousin wrote: "She has maintained her mental faculties and her cheerfulness to the amazement of the Sanitarium Staff, and her glowing Christian life has deeply influenced those who cared for her." Miss Balleny's terse expression "Miss Mary is a valiant soul," seems to me a perfect description.

Rena Hogg, writing to Mary herself, in a letter received only today, Sept. 3rd, says, "I got such, a brave letter from you in March. But since then the news only emphasizes how constantly and increasingly that courage of yours is being tested. Many ask for you, and I like the way faces light up when one speaks of you. You are one of those it does them all good to remember."

I am taking the liberty of using, in closing, Mary's message to her brothers and sisters, painstakingly written on the very morning of her "Crowning Day,"—"I am going with joy. Good-bye, Good-bye, Good-bye."

Reverently and affectionately,

Ruth Work

A glimpse of Pressly Memorial Institute, Assiut, where Miss Mary Work served for 34 years.

MRS. JOHN P. WHITE, Editor, 6309 Kentucky Ave., Pittsburgh 6, Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh 21, Pa.

THANKSGIVING

One day is set apart in the month of November as a time to give special thanks to God for all his blessings to us.

Looking out over our "One World" we are apt to settle down into the Slough of Despond. We think of our missionary task: We think of India 670,000 villages and the Gospel has been proclaimed in but 70,000. 16,000,000 people in Egypt and only 1 million Christians many of those in the Eastern church are simply nominal. The North Sudan solidly Moslem, the South Sudan in the blackness of ignorance, and Ethiopia just struggling for Light.

Internationally the picture of peace and harmony has turned into discord in many areas. Even in our own land the strikes and general unrest hang over us. There seems to be a mood of despair which is even making itself felt in the church.

This is not as it ought to be. Looking back to the earliest history of the church in Rome when the "gentlemen" lived on the labor of slaves, the freemen numbered only 320,000 the slaves numbered 900,000. The religion of Christ was called the religion of slaves. The question came up, What will Rome do with the Christians? and she tried to wipe them out. They should have asked What will the Christians do to Rome? They witnessed, even through persecution and the Gospel was spread to the regions beyond.

It is said that the sensual life of Rome broke it down. The United States may well pause to ask if history may not be repeated. With the morals handed down from Hollywood and the example of many in the highest positions in our land and the new literature flung before our young people we tremble for the coming generation.

The church has before it an impossible task. Has it? The History of the church is the history of impossibilities.

The church is challenged today. We have to confess that on the part of many church members there is apathy, a loss of sense of any responsibility for service or support.

We, who sense the dangers of our times should have our faith strengthened and our zeal increased because of the reality of our touch with infinite power.

"The antidote to the loss of nerves and to counsels of dark despair, in view of the atomic portent," says Dr. Mackay, "is that we grasp the fact that it was not merely a lofty spiritual ideal or a cosmic force that became incarnate in Jesus Christ but that it was 'God manifest in the

flesh.' To have Christian faith in our time is to look the darkest possible human problem in the eye with exultant hope in God who can make all things new, not merely beyond death's dark vale, but also on the hither side."

The church seems to be having new visions. Our own denomination is going forward with the World Wide Christian Advance to carry out its great plan—just for the one supreme purpose of making Christ known.

Let us give thanks that we can have a part in this work, and say with Paul, "Now thanks be to God who always gives us the victory through our Lord Jesus Christ."

WORLD VIEWS

The closing week of the Chautauqua Institution, by the shores of beautiful Lake Chautauqua in New York, was featured this year, as it has been for a number of years, by the Institute of World Missions, the theme of which was "The Christian Mission in the Post War World."

Missionaries from all over the world—retired and on furlough, and some newly-appointed; leaders in the Home and Foreign Missions program of the Protestant Church; Christian ministers, and scores of men and women from local church groups assembled throughout the week for the daily devotional hour; for mission study; for forum discussion, and for inspirational talks and lectures.

Dr. Charles T. Leber, Secretary of the Board of Foreign Missions of the Presbyterian Church in U.S.A., was the chaplain for this last week, conducting the devotional hour each day, and preaching the sermon on the last Sabbath morning at the Amphitheater.

Dr. Leber has traveled extensively throughout the U.S. and foreign countries, and as he developed the general theme of his devotional messages—"Beyond These Voices There Is Peace"—he presented an interesting picture of the Church and the people all over the world, emphasizing how Christian people can help solve the problems that confront the Church today.

Representative Walter H. Judd, once a medical missionary to China, in a most stirring lecture, reminded us that Asia is now the responsibility of the U.S. Asia will go the way China goes. It is our country's job to back China in her struggle for sovereignty.

China was represented on the Institute program by Dr. T. Z. Koo, United Student Christian Council representative, and formerly advisor to the Chinese delegation to the San Francisco Conference in April, 1945. The subject of his popular lecture was "China in Transition."

Japan was represented by Rev. Mrs. Tamaki Uemura, the first Japanese civilian to be released by Gen. McArthur since the war; and invited to this country by the Presbyterian Board of Foreign Missions. She described herself as "a messenger of reconciliation" and expressed the gratitude of Japanese Christians to Christian friends in American for taking them back into World Christian Fellowship.

Dr. Hugh Thompson Kerr, formerly pastor of the Shadyside Presbyterian Church in Pittsburgh, Pa., and recently returned from a three-

months' trip through war-torn Europe, spoke on "The Desolations of Peace in Europe."

Miss Josefa Illano, M.D., and the Rev. Hugh Bousman, workers from the Philippines, spoke on the "Future of the Philippines."

Miss Illano, physician and Christian leader, was one of the first to gain entrance to the Capas prison camp to minister to the survivors of the Bataan "death march."

The Rev. Bousman, since 1938, has been pastor of the Ellinwood Church in Manila. When the Japanese took the Philippines, he and his family were put in the Los Banos internment camp with 2200 other Americans. On being released, he went back to his people of the Ellinwood Church and stayed on for a time, helping to reorganize the congregation, and preaching to the throngs who packed the church.

India had her representative at the Institute in Mrs. Chandrama Prem Dass, the daughter of a well-known Christian family of North India, and the first Indian principle of Isabella Thoburn College from 1938 to 1945. She came to this country last spring to be on the program of the National Assembly of the Women's Division of Christian Service of the Methodist Church, held at Columbus, Ohio.

The many who attended this Institute of World Mission sensed the fact that these consecrated leaders have caught the vision of world need and world service. Their words were an inspiration; their lives, a challenge.

These are not days for despair on the part of Christ's Church; but days for deeper consecration and more earnest effort on the part of us who bear His name.

"Ye have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain."

Mrs. Ralph H. Arnold

MRS. J. M. HEAGEN, PRESIDENT OF THE BOARD OF DIRECTORS

The Women's Board is pleased to announce the election of the eighth President of the Board. Mrs. J. M. Heagen, of Chartiers Presbyterial, has been chosen for that position to succeed Mrs. O. H. Milligan who was compelled to resign on account of illness. For the past two years Mrs. Heagen has served as first Vice President and presided in that capacity at the Tarkio Convention this year. She needs no formal introduction to the women of the church as she has been a member of the Board for twenty-three years and during that time has been the efficient editor of the Junior Missionary Magazine. Thousands of boys and girls have been influenced by her through the years as, month by month, she planned the Magazine and gathered the material for their inspiration.

Mrs. Heagen's chief interest is the cause of Christian missions and she has been actively engaged in the advance of this work for many years. She is well fitted for her new position by her fine, devoted, Christian spirit. Kind and unassuming, considerate of others, she will be a gracious presiding officer and a capable president.

Mrs. Thomas H. Newcomb, Secretary, Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

"FATHER IN HEAVEN WE THANK THEE"

"Can a little child like me,
Thank the Father fittingly?
Yes, oh yes, be good and true,
Patient, kind in all you do;
Love the Lord and do your part;
Learn to say with all your heart:
'Father in Heaven we thank the'."

The above words by Mary Mapes Dodge have been running through my mind as I think of the Thank Offering for this year. In memory I turn back to a time when the young daughter in the manse was trying to memorize and lisp with infant tongue the words of this poem which were to be given for a Junier Missionary Society Thank Offering program. As I recall those days I am thankful for the Christian training so many of our boys and girls have had in these Societies. May I pay tribute to their leaders who throughout the years have given of their time to make this training possible. From these Junior Societies have come missionaries, ministers and leaders for our Church. Last year the Juniors gave over seventeen thousand dollars in their Thank Offering. We hope they will go beyond even this splendid amount this year. I am sure there are a great many women throughout our Church who join with me in saying "Father in Heaven we thank Thee" for a Christian home, and the opportunity for Christian training in the Church and in one of these Junior Societies.

As we reflect on the words of this poem we realize that it is not enough to *say* "Father in Heaven we thank Thee," but the preceding phrase calls us to action. "Love the Lord and *do* your part," suggests to us the need of expressing our thanks in a practical way. God expects our gifts as a part of our thanksgiving and through them we help Him to build the Kingdom of Heaven on Earth. Christ said to those who would follow him, "Why do you call me Lord and not *do* what I tell you?" Before His ascension His final command was "Go—make disciples," and there can be no question as to our responsibility. Most of us are among those who stay at home and serve from the home base, but if we are *doing* our part it is a fitting service and one which will bear fruit in His name. Too often though, we are like the children in the poem, "Which Loved Mother Best." As you recall first one child then another said, "I love you mother," then immediately forgot and ran off to play "leaving mother the work to do." The scripture puts it, "son, go and work in the vineyard today. And he answered 'I will not'; but afterward he repented and went. And he went to the second and said the same; and he answered, "I go, sir,' but did not go. Which of the two did the will of his father?" We are prone to make our attestations of love to our Heavenly Father and then wander off enjoying our own pleasure and forgetting to *do* the things which make our love real to Him.

Through the years since 1888 the

women of our Church have had the opportunity at the time of each Ingathering to express in a practical way their love for Christ, by making it possible through their gifts, for others to hear the Gospel message. Through the Thank Offering approximately one-third of the work for which the W.G.M.S. is responsible is carried on. Yet a conservative estimate would be that less than half of the women of our Church are having any part in this gift of gratitude. Let us hope this year that every member of the United Presbyterian Church will *do* his part at the time of the Ingathering.

We should remember also that this gift is unto God and not unto man. Large gifts are needed, but God can use the small gifts as well if they are a true and sincere expression of our thanks to Him. How often, though, we fail to measure up to our ability to give, because we do not realize another's need of the Gospel and our responsibility to meet that need. Christ has entrusted to us the saving message of salvation and He stands over against the Treasury to see what our gift will be. Although sealed in an envelope it is known to Him and, "if the readiness is there, it is acceptable according to what a man has, not according to what he has not." May we by a definite and liberal offering, "Learn to say with all our hearts—'Father in Heaven we thank Thee.' "

This is our Father's world, and yet as a certain poet suggests, we His children are called to be co-laborers.

"My Father's world—and yet
For me He leaves stirring, mighty tasks;
And bids me share with Him
In building love, and truth and joy.

"My Father's world—and yet
On me waits part of all the beauty, love,
And tenderness the world
Might use in building other powers
To make His dream come true.

"My Father's world—and yet
Not His until each willing child of His,
For Him and for His dream,
Gives love and toil and sacrifice
To make His dream come true."

Mrs. Thomas H. Newcomb,
Thank Offering Secretary.

SENIOR LIFE MEMBERSHIP

$25.00 Each

From September 1, 1946 to October 1, 1946

45. Mrs. Waldon Walker, Bergholz, Ohio. By Mrs. Laura Walker.
46. Mrs. Susan Pease, Irwin, Pa. By Mr. W. C. Shaddle, through the Bethel Missionary Society.
47. Mrs. Ethel Dickey, Richmond Heights, Mo. By the Y.W.M.S. of Gibson Heights Church, St. Louis.
48. Mrs. Richard Krick, South Kortright, N. Y. By her sister, Elsie Belle Rich.
49. Mrs. H. S. Lawrence, Canon City, Colo. By a friend.
50. Mrs. L. J. Eigsti, Canon City, Colo. By Mr. and Mrs. J. H. Caywood.
51. Mrs. Stanley Rickard, Toledo, Ohio. By frineds.
52. Mrs. Katherine M. Mededith, Berkeley, Calif. By friends.
53. Fannie McCowell, Clinton, Mrss.

In India only one woman in fifty can read and write. Dr. Frank Laubach says of them: "The most bruised people on this planet, the naked, the hungry, the fallen among thieves, the sick, the imprisoned in mind and soul are the twelve hundred million illiterates. These millions never had a delegate anywhere. They are voiceless, for they cannot read or write or vote. 'What a pity,' you say, 'that they cannot read.' But the real tragedy is that they cannot speak. They are the silent victims, the forgotten, driven like animals, mutely submitting in every age since the pyramids were built. It is a human weakness not to realize suffering till we hear a cry. The illiterate majority of the human race does not know how to make its cry reach us."

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.
Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Miss Grace Vincent, Matron Frenchburg Dormitory.

NEW ORGANIZATIONS

Material has gone out to congregations planning to start new societies. We trust that congregations will look over the unclaimed possibilities within their borders and seek to enlist them in missionary society work. Children are growing past junior society age. Claim them in an older group. Girls are becoming candidate material for a young women's group. Endeavor to keep the chain unbroken. Our zeal for the cause of missions and its manifold opportunities should rouse every congregation to shepherd faithfully its youth in the work of the church.

Some of our presbyterials need to do considerable building. Not all these are small presbyterials. A study of the Statistical Report may surprise you as to your presbyterial, either as to its expanding work or as to its paucity. There may be a few Reports available. If so, they are obtainable at 904 Publication Building, Pittsburgh,—Literature Department.

Butler Presbyterial—Union Girls' Circle—10 members—Pres., Lavonne Reese. When there was a call for one to help organize this society, the retiring secretary gladly responded when the present secretary felt she could not go. This kind of loyalty to the work gives assurance of its continuance.

YOUNG WOMEN'S SPECIAL WORK

Did you read about the three new workers—two in the September number and one in the October number? Also, did you read Mary Coie's story about missionary society work in the Sudan? It appears in two sections, one in September and one in November. We ask these questions since now and again some one writes in and wants to know about the Special work. Read over these pages and tell the story in your own words. Even if others have read their Magazines, you can make the stories sound like new!—Also, the Pasrur G.B.S. latest story is in the October Magazine,—this from the pen of Ruth Nichol who is now home on furlough.

LIFT—TOGETHER!

Lift is called an "animating word". It is a good word to learn to use early in the year of work. Too often the urge to use it does not come until the year is almost to an end, then near panic seizes the society and a great effort is made to reach the end in glory! How futile!

To Lift means to work constructively, to be actively employed, to improve one's time "while it is day", to attain the goal.

The story is told of a gang of workmen repairing the roadbed of a railway. The old steel was being replaced by new steel rails. The foreman was endeavoring to have the most work done with the least effort, so he ordered, "Now, men, all together! Lift!" In a moment the dozen men lifted the heavy steel rail from the ground and had it in place where it was spiked fast by the sledges of the workmen.

Suppose one of the men, then another in turn until all twelve men had lifted at the heavy rail, it would have remained on the ground and the road would not have been repaired. Lifting together made the difference between failure and success. It is often declared that "In union there is strength." This is true in small or large organizations. The missionary society is no exception.

"Where there is a large task to be done (and who will not declare that the missionary job is such a task?) and many workers required, are there any words that will compare in value with these two words, —All together?"

Good officers are necessary to have a good society. Committees must also be efficient. Good members are also essential. If these do not lift together, confusion will prevail. All together all the time cannot help but develop a going organization.

We are concerned about presbyterials, too. Any presbyterial is strong when the congregations within its confines not only do the required work individually, but when they lift together for the one great cause, missions. "It is the 'Now, all together!—Lift!' that makes difficult tasks light."

MISSIONARY SOCIETIES IN THE SUDAN

By MARY E. COIE

Secretary's Note: Section one of this article appeared in the September issue of the Magazine.

As an outgrowth or perhaps as a result of the encouragement of the two societies in Khartoum North and Omdurman, a Women's Missionary Society was organized in Khartoum in 1937. Later an attempt was made to interest the young women of the congregation in Khartoum in having a society of their own. They organized and held very good meetings one year, but due to a lack of leaders among the young women themselves, the society was later disbanded.

In Port Sudan in 1939, a missionary society was started under the leadership of two of our former G.B.S. girls. One was a charter member of the Y.W.M.S. in Khartoum North, the other—one of our Girls' School graduates who, as the wife of the manager of the Cotton Ginnery, was living in Port Sudan. This society had 12 members, many of whom were Coptic and went to their own church on Sabbath. Though there are fewer members now, the meetings are continued and they send a delegate with the Thank Offering and a report to the presbyterial in the fall of each year.

In 1938, Wad Medani organized its Women's Missionary Society with 27 charter members. While this membership has decreased rather than increased, there has always been an active interest in the work of the society among the members. They have had various projects of work such as sewing for the poor, giving help to orphanages in Egypt, and sharing with the other missionary societies of the Sudan in distributing their thank offerings. They have organized and carry on a Junior Missionary Society. Twice they have

held the Efficency Banner of the Presbyterial!

In the G.B.S. in Khartoum North a High School Missionary Society was begun in 1938. It was a first attempt to have everything in English. The sponsor prepared the programs, wrote short prayers in English which were given out a week or ten days before the meeting, to be learned. There was a devotional part of the program also in English. Instead of a mission study, a true missionary story of a young person in some other country was prepared and told by one of the members. All work being in English made the going very slow at first. There were about 20 members enrolled in 1938. At present the number of members is smaller due to the decrease in the number of high school girls, but the society continues.

In 1940 it was felt that the time was ripe to coordinate the work of the various societies by forming a presbyterial. A committee was formed to plan for this. As the most of those who were leaders had never been members of a missionary society at home, much less of a presbyterial, we were a bit vague about many of the details necessary for the organization and the duties and responsibilities of its officers and committee! But leaflets from home proved helpful, and the meeting of our first presbyterial in the Sudan was set to coincide with the close of the annual institute for Bible work among the women in the homes. We took as our motto—"Others."

After careful planning and coaching of each officer and speaker who was to take part, the day arrived! One part of the program was a detailed explanation of the duties and responsibilities expected of each officer and committee. A period was given for discussion and questions regarding any part of the organization. The difference between the monthly dues and the contingent fund brought forth much oratory. Roberts' Rules of Order received some rough handling! At times it seemed as though, instead of coordinating the societies, more confusion was being created. But, eventually, that there was a clearer understanding of the purpose of the organization became apparent. It rejoiced one's heart to see the widening vision of the purpose of our societies when some of the charter members rose and stoutly opposed any inclination to use our thank offerings on ourselves and not for the "Others" of our motto!

One of the results of the presbyterial organization has been the work done by the Junior Secretary in forming Junior societies. Madame Wesley Istany organized a society in Omdurman which is carried on under the sponsorship of Batool Ibrahim one of the Kindergarten teachers in the Boys' school. In Khartoum North the Junior Society has a membership of 25 to 30. Meetings with Madame George Gubrial as sponsor are held.

Another result has been the interest taken in the banner of Efficiency which goes to the society having the most points of eficiency. The Literature secretary has several books which she passes from society to society. Not all read them, but an interest is being created.

A beginning has been made. There is still much ground to be covered and cultivated. We should push on and out. We need your prayers. Remember us that by God's grace we may go forward in His strength and with His guidance.

Girls' Circle Program

For program-study on: KEYS FOR CHRISTIAN SERVICE

Devotional: Using the Key of Love

By MISS EDNA BELLE STARK, Pittsburgh, Pa.

The Birthday of the King

Invitations—Either paste a candle sticker on the meeting reminder, or sketch a candle on the invitation, making a reference to this meeting being a Festival of Lights.

Worship Center—On a table in front of a large dark map of India, place an illuminated cross, so that the rays of the cross light up the map. The cross should be illuminated with candles if possible.

Worship Service:

Call to Worship—(A Christmas carol written in Bengali by a patient in the Leper Home at Raniganj to be sung in that chapel at Christmas)

To welcome Thee, Thou Child of Heaven new-born,
Tonight this humble door is open wide.
Stand not without, in darkness left to mourn
The bolted doors that bid Thee not inside.

* * *

In days long past on such a gloomy night,
At other doors refused, Thou didst illume
With brilliant glory of Thy holy Light,
In lowly cottage a deserted room.

* * *

But here in humble dwelling outcastes stay,
To whom men's bolted doors are known so well—
The lowly leper will not say Thee nay;
Come in, O Guest Divine, and with us dwell.

Sudhangsu Bose

Prayer Period—the Prayer Secretary, while heads are bowed, turns to 2nd, 4th, and 31st days in Prayer Cycle, and mentions all the items listed for prayer. She pauses after each subject so that each member can in her own way, silently, make her own prayer.

Sing—Bible Song No. 247—The Light of the World

Program Material: Ask the society to think of themselves in a little church in a remote Indian village. This place had once been a cattle shed but was one day set aside by the Christians and transformed into a lovely little church. On the back wall of this church there is a cross made of iron spoons inserted into the wall. The women of the village are honored by being permitted to provide the oil whereby these spoons are turned into lamps. Tonight, during the Christmas season, the villagers sit upon the floor and face the lighted cross, as they celebrate the Christian version of the Indian Festival of Lights.

The Festival of Lights, it should be explained, is a Hindu custom, when on the new moon of Kartek, the Indians take out their wealth, count, and worship it. The festival is celebrated by putting little clay lamps in the windows of the homes in honor of their Goddess Lakshmi (Goddess of Wealth) and Krishna (The Saviour-God)

The message of the evening concerns the Incarnation—how God loves the weak things of the world and when He wanted to manifest His redeeming love, He placed the salvation of the whole world in the hands of a newborn Child,

the most helpless thing in the world:

"They all were looking for a King
To slay their foes, and lift them high;
Thou camest, a little baby thing
That made a woman cry."

Christians do not worship wealth or any other god or goddess, but Christ, their Saviour God, the Light of Life, and because of Him do we celebrate our Festival of Lamps.

Point out how darkness is scattered by just one small lamp, but how inadequate is the witness of just one person to the glory of God. The wind of persecution and the cares of the world are likely to extinguish one flickering flame. But many lights seem to be strengthened by being together and thus give a lovely radiance.

At the close of the meeting, have each person stand, then at the invitation go to the altar, receive a candle, and light it from the cross. Then still standing, with candles lit, all who truly mean it, repeat this three-fold response:

Christ is the Light of the World
Christ is the Light of my Home
Christ is the Light of my Life.

Entertainment: Have some one tell a Christmas story such as, "The Donkey of God," by Louis Untermeyer or "The Affair at the Inn" by Charles J. Finger, from "The Home Book of Christmas" by May L. Becker.

Refreshments: Candle Salad

This meeting may end by all the members present taking their candles and going to the homes of some of the sick in the congregation or to some nearby hospital to sing carols.

DEAR INDIA

From Oil Lamps Lighted

Dear India!
Sitting within your clay made house of dreams
Holding your tiny oil lamp high*,
By whose unsteady beams
Your crumbling walls reveal
Futility of life—
A wheel within a wheel.

Dear India!
With purpose half intent to flee those walls,
To dare the vast untrod,
To brave the blight that falls;
Waiting with outstretched hands
Yet clasping to thy breast
The iron of thy bands.

Dear India!
Dost fear the sordid touch of human hands?
Shrink not, for in this human throng
'Tis God, who stands
Beside His children weak
Lifting us to Himself
If Him alone we seek.

Pearl Door Longley

Used by permission of Fleming H. Revell, publishers.

*The tiny oil lamp is symbolic of the old India. This poem is symbolic of the struggle going on today in changing India.

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

FUTURE HARVEST

Heed, oh heed ye leaders, who look
for harvest gain,
The harvest is not ready, nor golden
yet the grain.
The field is still in flower with chil-
dren's faces bright
That like the flowers are turning in
search of heavenly light.

They stumble on bewildered without
a friendly guide,
Oh hasten ye to reach them and travel
by their side.
Then ye may look for harvest when
the golden year is done,
A hundred fold the record when the
children all are won.

BURBANK, CALIFORNIA

While the nation's children pick up their books and go back to school, their parents wonder about peace and education, future security, economics, and opportunities in the world in which these same children will have to "make the grade." We feel this is a good time to reenforce our efforts to reach every possible child for Christ. The oldsters have failed "to make the grade," with all their educational equipment, "spending their money for that which is not bread and their labor for that which satisfieth not." We dedicate ourselves anew to the task that "not one of these little ones shall perish," or make the same mistake.

The George Washington School, of the North Burbank community, has a very difficult adjustment to make because of two hundred Japanese children becoming a homogeneus part of its structure. It has produced an overcrowded condition making it necessary to operate on shifts. I am most grateful for the missionary vision of the hostesses of my classes and Christian parents who insist that I make a special effort to hold my classes at a time to reach the children that are in attendance, and not in any Bible School, even though it exclude their own children. They have been happy to see the results obtained in the lives of these children whose home condition has been most unChristian. Although putting the classes at a late hour when all the children may be reached and coming close to the dinner hour, the parents and hostesses are cooperating and one class was trebled in numbers.

We are working on two other sections to get clubs started. We have a garage offered to us to which the children will each have to carry his chair. This is a new adventure which I hope may succeed until a better plan presents itself.

Yours in His happy service,
Ruth Elta Findley

EZEL NOTES

ENROLLMENT BREAKS ALL RECORDS

Ezel School's enrollment in its twenty-second year breaks an all-time record with 361 children enrolled to date. This is about 80 more than last year. Of this number 151 are in the high and junior high school and 210 in the lower six grades. One reason for this increased enrollment is the fact that Morgan County is bringing into Ezel

School the children from several rural schools. We now have all the children from Greasy, Maytown Consolation, Flat Gap and Pine Grove school districts where the one roomed schools have been closed.

FREE BUSES AND NEW BUILDING

This year for the first time Morgan County is providing bus transportation for our high school students. For eleven years we have struggled to operate our own buses, charging just enough fare to pay expenses. For those who were not able to pay we furnished Student Aid so that they might earn their own bus fare.

During the summer we built a new building on the south campus. This building contains two large class rooms and a large basement which we plan to use for a clothing sales room. In its new location the clothing store may be kept open every day and thus get away from our huge Saturday sales when we had such crowds. Nor will the customers to the store bother the school building as much. Miss Ulricca Liggett, who has been teaching in the P. M. I. in Assiut, Egypt has come to direct the clothing department.

MUSIC FOR ALL

Another first this year at Ezel School is a full time Music teacher. We are very fortunate in having Miss Ondeine Rau of Verona, Pa., just graduated from Carnegie Tech. as our Music teacher in all the grades and high school chorus and Band.

It is good to hear the band instruments again after their idle years. Miss Liggett is teaching private piano lessons to 26 young people, too.

Two new subjects offered are Chemistry and Typewriting.

All promises are for a very good year in Ezel School.

LUNCH ROOM OPENS AGAIN

Although we have not been able to locate a full time Home Economics teacher, we have opened our school lunch room again this Fall. We are serving 225 or more each noon a well balance lunch according to the federal School Lunch Program. The price per lunch is 10, per day or 40c a week. We are trying to find a Home Economics teacher or a Mathematics teacher to relieve our principal, Miss Conrad, who is now teaching Home Economics and Algebra and Geometry.

Wm. A. Heagen

THIRTY-SEVENTH SCHOOL SESSION OPEN

The thirty-seventh session of the Frenchburg School officially opened Monday, Sept. 2 with a record attendance. Because of the increased high school enrollment, two of the grades are housed in another building provided by the Menifee County Board of Education. In addition to the regularily prescribed course of study which we teach, we are offering a new course, viz. vocational agriculture. The teacher in this subject is Mr. F. W. Kirsch, graduated from Berea College. Our other new faculty members are: Miss Annetta Wilson, Muskingum College A.B., and teacher the past few years in Alabama; teaches 3rd and 4th grades Miss Alberta McBride, Muskingum College, A.B. teaches 5th and 6th grades; Miss Jean Christenson, A.B. from Houghton College, librarian and history; Miss Gladys Wright, A.B. from Houghton, science; Miss Grace Vincent, B.Di. from Iowa State Teachers' College, matron of Elizabeth Brown Hall.

At the moment we are having an epidemic of whooping cough. All precautions have been taken to prevent its spread, and it is our earnest hope that the cases will be confined to very few.

CLOTHES NEEDED

Our appeal letter to the various societies has gone out, and should have reached you before this magazine does. If there should be those who have not received this appeal letter, will you please take note that we are needing boxes of clothing very badly? We are cognizant of the many calls that have come to our churches for help with over-seas relief, but we still believe that you are interested in helping the mountain work that has already been started these many years. Our people are coming in even greater numbers than ever before. Many mornings there have been as many as three large trucks at the clothes room, each truck filled to capacity with needy persons trying to come early that they might get the first choice of what has been opened the night before. It is a great work; ours is a great need, and we earnestly and prayerfully solicit the interest of all the societies that may help us in this endeavor. Please remember to send us just a card when and how the boxes are sent so we can be on the lookout.

HOSPITAL

We are still needing nurses. We also need women who can cook or do general laundry work. We are needing sheets, towels (bath and tea) dish cloths, soap, hospital gowns, and some unbleached muslin which we use to wrap instruments to place in the sterilizer.

While our needs in a material way seem to be many, yet we are always conscious of the spiritual needs that we need every day to carry forth Christ's program here. We covet your prayers always that we may be given strength, wisdom and guidance to do His will. There are many problems that come every day which take more than human wisdom to solve, and we are humbled as we attempt to unfold their mystery.

Harry L. Cowden,
Superintendent

WESTLAND, PA.

There is something invigorating about the Fall that gives one new strength and enthusiasm for one's work. Old programs and activities to take up again and new ones to start. New problems to be met and very real answers to prayer in so many of them. Many times do we feel the guiding hand of God reminding us again that this is His work and He gives us victory for each day and whatever it may hold. Our preacher for a time will be Rev. John M. Scott, pastor of our Church at North Buffalo. We believe he is going to be a real help in the work and we are thankful for his ministry here. Our first issue of "The Mission Bell" is off the press (mimeograph, to be exact!). It will be a monthly carrying news and other things of interest to our people.

Dorothy E. Partington

SLOVAN, PA.

As I think of the work of this month I am reminded of an engine that has been in the roundhouse. After its rest it must be greased and oiled and steamed up for its next run. So we in Slovan have been getting things oiled and steamed up for the winter's run. So much time has been spent in typing plays, memory verses, songs and sending out cards reminding people of the meetings; also making phone calls arranging for leaders for the meetings; preparing flannelgraf stories and arranging the cutouts; also prayer and Bible study which furnishes the steam for the run. These are things that do not appear in the yearly report but they do take a lot of time.

Our boys' class is getting started, but they also need more steam to get them in the habit of coming regularly. I am afraid they are taking their cue from the others and are forgetting to come each Sabbath.

The Chemical Works is still shut down but a good many of our young-

er men have gotten work at the mines. I hope they all have work before the cold weather begins.

Since my last report I have made 25 home calls, sponsored four 4-H club meetings, 4 missionary meetings, 2 prayermeetings, 1 social and regular services on 5 Sabbaths.

Sincerely yours,
Mrs. R. G. Russell

HOME LIGHTS

The opening of the Frenchburg school was complicated by the illness of Superintendent Cowden who was confined to the hospital with pneumonia at that time. Fortunately his illness was not protracted and he was able to assume part of his duties by the second week of school.

* * * * *

Miss Winifred Moore has recovered from the effects of an operation during the summer and was able to resume her duties as secretary at Frenchburg on October first. We are grateful to Miss Margaret Beveridge, our former secretary, who willingly returned to fill in until Miss Moore was able to return. It was a pleasure to staff and students to have Miss Margaret with them again and she fitted happily and efficiently into her old place.

* * * * *

Miss Dorothy Dinsmore was welcomed back to Ezel, and to her position as teacher of Bible in the school, after a semester's absence. Miss Dinsmore was one of the victims of the scarlet fever epidemic in Frenchburg and Ezel last winter. Her recovery being slow her physician ordered a rest of several months that she might fully recover.

* * * * *

For information of those friends who have provided bus fare for children in the Ezel school, this help is still needed. The county provides transportation for high school students only, so the grade pupils must still be transported by our own school buses.

"I WALKED ONE NIGHT IN THE SHEPHERD'S FIELD"

I walked one night in The Shepherd's Field;
The stars in their wonted courses wheeled
And no new glory the skies revealed—
There was no peace on earth.
But as I climbed the Bethlehem hill
I saw one bend o'er who was ill
And another bearing coals to fill
A neighbor's empty hearth,
—And I knew that the Christ was there.

I walked up the Mount a little space
And peered through the shadows for His face
But found Him not in the pictured place
Beneath the olive trees;
Then turning toward Kidron in the night
I saw the men on their way to fight
In Jordan's hell for a thing called Right
Nor hating their enemies,
—And I knew that the Christ was there.

Then I walked alone in Galilee
Where He fed the thousands by the sea
And taught and wrought in His ministry
Of human brotherhood.
There did a Presence my way attend
There did I hear the voice of a friend
Say, "Lo, I am with you to the end,"
And my heart understood,
—And I knew that the Christ was there.

This POEM was written during World War I by the late John H. Finley, L.L.D., formerly Editor of the New York Times. He read the poem in a radio address, shortly before his death and after World War II had begun; saying, when he had concluded the lines, "Despite wars and rumors of wars, *His Spirit still offers the only way to peace.*"

Negro Missions

And He made of one every nation of men to dwell on all the face of the earth.

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

NEEDS

The needs of the Negro Department are as follows:

Furniture in all of the dormitories is very meager. Due to lack of money, the very cheapest has been purchased. Consequently, rapid replacements have to be made. Dishes and kitchen equipment in general are at a low ebb.

Equipment for school rooms from first to the twelfth grade could be used in any of the Wilcox Co., Alabama schools. All these schools have some, but could use much more. Charts, globes, maps, and story books for both elementary and high school departments are needed. Also needed are subscriptions to magazines suitable for young people. A record player has recently been purchased for Camden out of special gift money sent to the Negro Department. Good records for music appreciation classes would be very fine. If any who read this page are teachers and have any materials that are especially helpful in the class room, would you not like to send something to one of our Negro schools?

We have been receiving a few $25 and $50 scholarships the last three years. So far this summer, the number is less than that of previous years. Many boarding students have had to be dropped this fall. These are the reasons:—First, the price of board and room has had to be raised to about $16 per month. Second, many want to work for part of that expense, and it is this group that needs the scholarship help in paying the balance. The scholarships are not available. Third, the local treasury of the boarding department is expected to balance its own budget, and the intake is not very great at such low prices for board, etc. Yet, the cost of food supplies has steadily increased these past five years. A Scholarship of $25 pays for tuition and books. The amount of $50 formerly covered practically one half the price of board and room. Now it covers about one third. Of course, $75 would have covered the above two items—one third of board and all on tuition and books. But we never received a $75 scholarship. It is our hope that some may want to participate in this very splendid work in this manner. Send the money to the Secretary of Negro work, Mrs. H. Ray Shear. It will then go to the Treasurer of the Board who, in turn, will send it to the school for which it has been designated by the Secretary of Negro work. In this manner, a complete record is established.

Quilts, comforters, blankets, and any kind of bedding and other supplies for rooms are all very much needed. Second hand clothing is needed by many.

If sent by freight in cartons, transportation charges are kept low. It costs a little less than $2 *per* 100 *pounds to send material this way from the Pittsburgh area to our Alabama stations.*

If sending to Camden, send to:—
Mr. A. C. Peoples
Camden, Alabama

If sending to Miller's Ferry, send to:—
Mr. N. D. Williams
Camden, Alabama (Marked for Miller's Ferry)

If sending to Prairie, send to:—
Mr. William T. Peters
Catherine, Alabama

If sending to Arlington Institute, send to:—
Mr. Walter R. Sutton
Wilcox Co.
Arlington, Alabama

Many children were made happy last year at Christmas time by the gifts you sent. Don't let us forget them this year. There are approximately 1200 children in our Wilcox County, Alabama Missions.

The greatest need has been left for the last. That need is an understanding of the work that is going on, its nature, and its size. Following this, we need a generous response. The disbursements in this department last year amounted to $42,500. A little over $13,000 came from presbyterials as designated by local societies. This is an increase over past years, but it should be much larger to meet the urgent needs of our established work.

A GOOD START

Rev. D. F. White, pastor of our Camden, Canton Bend, and Miller's Ferry churches sends the following in a recent letter. He believes in putting first things first:—"I wish also to report on the beginning of our activities for fall, winter, and spring. The Retreat for the principals and teachers of the four schools was held this year on the first Sabbath in September at Millers Ferry, from 4 P.M. to 6 P.M. All the principals and as many teachers as were on the field and also Rev. Brown who preaches at Annemanie and Prairie were present and participated in the program. Interested people from the community also attended. It was even more successful than the meeting last year. Very evident was the presence and power of the Holy Spirit. Everyone there seemed of the same mind and spirit. We feel that our purpose was very definitely accomplished, that is, that this work is God's work, and that we needed his presence and leadership in the guidance of the Holy Spirit. Only in his power can we go forward and achieve the Church's objective for the coming year. As you know, the schools opened on the ninth of September. I spent the first week with Camden, leading the devotional service each day. On Wednesday evening, I led the first Prayer Meeting, and on Sabbath we celebrated the Lord's Supper. At this service Miss Nora Francis Smith, the science teacher, united with our congregation. The next week I spent at Millers Ferry in the same way; celebrating the Lord's Supper on last Sabbath. I have followed this practice each year in order to establish the spiritual and moral tone of the schools. One cannot remind our people too frequently that these schools are Christian schools and have for objectives the building of Christian character and fitting young men and women for service in the kingdom of God."

MY PRAYER FOR MYSELF

O God, give me strength to live another day. Let me not turn coward before its difficulties or prove recreant to its duties. Let me not lose faith in my fellowmen. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscious integrity. Grant me this day some new vision of Thy truth, inspire me with the spirit of joy and gladness, and make me the cup of strength to suffering souls; in the name of the strong Deliverer, our only Lord and Saviour, Jesus Christ. Amen.—*Phillips Brooks.*

MRS. T. C. STRANGEWAY, Secretary, 505 Hill Ave., Pittsburgh 21, Pa.

PRESBYTERY AND PROBLEMS
At Warm Springs

We have been busy getting ready for Presbytery, which meets here Tuesday. The men come Monday afternoon and we have a Bible study at Simnasho and supper. After supper they come down here and we have an evening meeting and prayer retreat and they stay all night here. Tuesday morning, we have our Presbytery meeting.

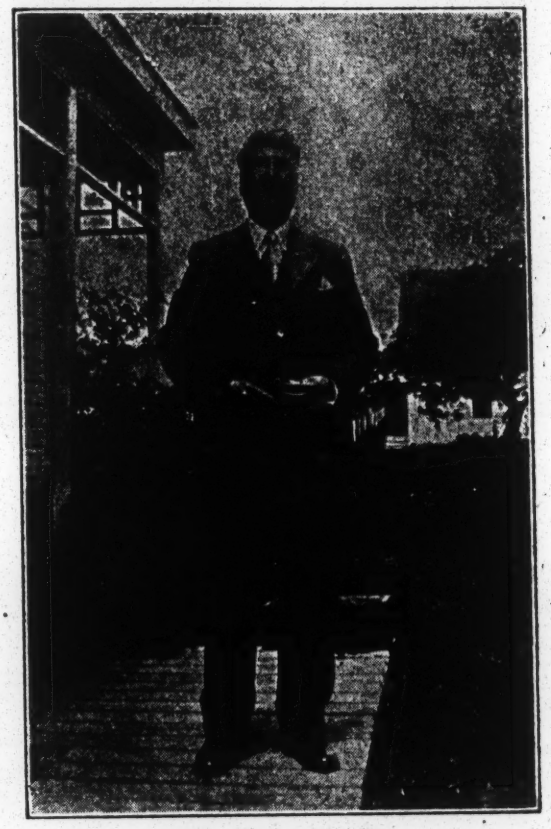
The white schools started last Monday. Most of the children from here go into Madras about sixteen miles distant. Our Indian school here in Warm Springs is supposed to start tomorrow. We had hoped that the few that were back to the dormitories would be out to our services this morning but evidently the government workers were too busy, canning fish, to get them ready to send over. They brought in a truck-load of fish, this morning, and most of the employees spent the day canning it for the school. It is just one of those things that we have to contend with. If our government employees would show a little more respect for the Sabbath perhaps the Indians would show a little more respect, too.

Most of the older Indians are still in the mountains and valleys. We can't look for them back before Thanksgiving.

E. W. Machamer

A TRIBUTE TO HENRY STWYER

The September *Magazine* carried a brief notice of the death, on June 21, of Elder Henry Stwyer of Simnasho, Oregon. The missionary had just returned home after attending the W.G.M.S. Convention at Tarkio, when word was received that our old friend had passed on during the evening before. The brief and simple service we held was about as Henry would have had it. He had given directions that the funeral service was to be from the church where he had loved to attend for over thirty years.



Elder Henry Stwyer

Henry had been a government employee in his early life. He was a strong and forceful man. In later years he had suffered a paralytic stroke that left him badly crippled but which did not prevent his at-

tendance at the church, whenever possible.

In the year 1913, during the evangelistic preaching of Rev. A. B. Dickie, Henry had accepted Christ as his Saviour and Lord. Though he never learned the English language, yet by his constant attendance at the ordinances of the House of God and through the medium of an interpreter, he somehow came to know the Lord and to serve Him as best he could.

In the year 1916 a commission from Oregon Presbytery met in the Reservation and ordained Henry Stwyer as ruling elder and, at the same time, ordained and installed Rev. W. A. Mathews as the new missionary to Simnasho. This kindred experience caused a lasting tie between these two men who were so different in race and education. They were henceforth Brothers in Christ, as well as in the sense of the Indian saying, "He is my brother!"

Henry is survived by his widow, Mrs. Florence Stwyer, a son Herbert and his wife Lucinda, a daughter, Louise, and by two grandsons. We are sure that the friends who have grown to know of Henry through occasional items in the *Magazine* and those who have known him in Simnasho will all unite in sympathy to this bereaved family.

E. H. Carson

A MESSAGE FROM OUR TAMA DELEGATE

There were two ladies from our Mesquakie Congregation in attendance at the Convention at Tarkio this summer, Mrs. Edward Davenport and Miss Pearl Bear. Pearl Bear has attended several other conventions of the W.G.M.S. We have heard many favorable comments on the reports of these ladies and are reprinting Mrs. Davenport's report here. We are very proud of these two representatives of our Indian Church at Tama.

"Greetings from the Mesquakie United Presbyterian Church at Tama, Iowa. It is my privilege to speak on behalf of the congregation, the Women's Missionary Society, and the Juniors.

"First, I want to express our gratitude to God for those of us who believe in His Son, Jesus Christ. 'Believe on the Lord Jesus Christ and thou shalt be saved and thy house.' Acts 16:31. This passage from the Bible means a great deal to us after we become believers in God. It has inspired us to render a more efficient service for Him.

"We have been greatly encouraged by the results of the Daily Vacation Bible School which closed last Friday. This was a cooperative school in which we joined the Baptist Church of Tama. Twenty-five of our Indian children attended this Vacation School and Pearl Bear was our contribution to the teaching staff. The parents of the children appreciate this type of work and gave it their hearty support. We feel that this type of work is very effective in teaching the way of life.

"In the field of secular education, Christian Indians are concerned for their children. They would like to send their children to a day school or a boarding school where they would receive definite Christian guidance. There is no such school available to our children in this whole area of America. We appeal for such a school that would be a help to Indians of various tribes in the north central states.

"Many Indians suffer secretly and often without sympathy because of their isolation. There is one last hope for the Indian, that is salvation in Christ and the interest of true Christian friends in helping him deliver himself from the bondage of evil in which he is enslaved. In our church life and in our missionary society meetings we find help

socially and spiritually through the study of the Bible and *Missionary Magazine,* through prayer and fellowship together.

"Our Mission has been very hospitable to our people in providing needed help, both materially and spiritually. We are grateful to the Church as a whole, to the Women's Board and to you of the missionary societies for your support and encouragement during the year. God has been with us in these efforts as we have worked together with each other and with Him. We are still in need of your prayers and the prayers of the whole Church of Jesus Christ."

Mrs. Edward Davenport

INDIAN CONFERENCE

The National Fellowship of Indian Workers, representing churches and educational and welfare institutions serving the American Indian, has appealed to the Secretary of the Interior and other national officers to give immediate attention to providing school facilities for the children on the Navajo Reservation in Arizona and New Mexico where there are 15,000 of school age without benefit of school or teacher.

In addition, it is pointed out, there is a new social and racial problem in the moving of many thousands of Indians into urban areas in recent years and the attendance of their children in the local public schools instead of the segregated schools of the reservation.

INDIAN ARROWS

A recent letter from the dean of Cook's Christian Training School at Phoenix, Arizona, has made us all very happy. In writing Mrs. Baird concerning the schalorship for Pearl Bear, he says, "Pearl is a fine young woman, has done well and is a good student. We wish you could see some of her work."

Louis Mitchell, an elder from Tama, is also attending Cook's to prepare for Christian service and is, at the same time, supporting his family who are with him there. He, too, is highly spoken of by Dean Watermulder. Let us not forget to support these people by our prayers and in every way we can.

The Carsons, at Simnasho, are again rejoicing in an abundant water supply and in electric lights. The school water pump was out of commission for a while and also the Delco light plant for the parsonage.

Our missionaries have a way of making good use of their children when they are home. Rev. Carson writes, "Tom is very good at fixing things and has always helped us here whenever he could. He and Harlan, our son-in-law, when they were here over Labor Day, got up on a thirty-foot ladder in the church and replaced some rusted stove pipe near the ceiling which had long given us concern. You would now be amazed at the crawling length of the church stove pipe. Things are safer and nicer to gaze at while the interpreter is translating our messages to the Indians."

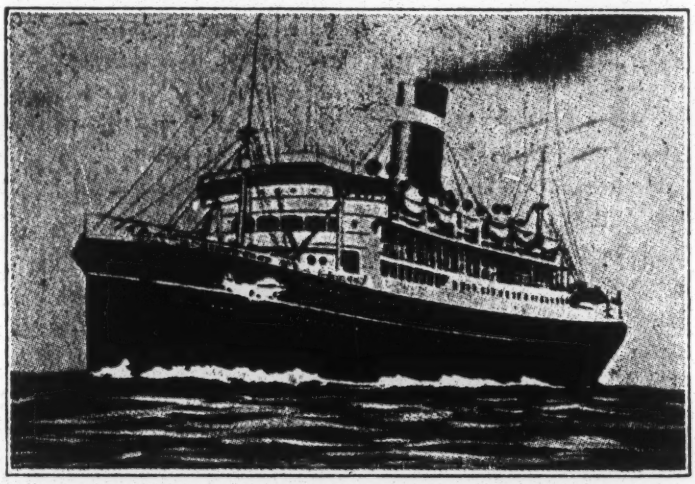
Rev. Machamer from Warm Springs writes that they are sadly in need of teachers in their Sabbath School. He feels that if they could get a few people interested enough to take classes they could get more across to the Indian boys and girls. We can pray for more teachers for Warm Springs.

Sometimes, requests come for material in teaching of our own Indian Missions. By far the best source of material is the little book, "Along Indian Trails" by Mrs. McBride and also the Indian page in back numbers of the *Magazine.*

BON VOYAGE, AMBASSADORS!

The S. S. "Vulcania" carried a precious cargo to our Foreign Mission Fields when she glided out of the harbor on October 4, for on board were 48 United Presbyterians bound for Alexandria, Egypt. A complete list is found in "The United Presbyterian" of October 7. The W.G. M.S. missionaries to Egypt are: The Misses Martha A. Roy and Lucia Dwight, and Millie Kelso (newly appointed); to Ethiopia, Mrs. Ruth L. Walker and Miss Hazel J. McGeary (newly appointed); and for India, the Misses Margaret E. Ballantyne, Minnie E. Beatty, Theresa I. Brownlee, Betsy Fleming, Eva M. Hewitt, Mary Kyle, Jane Lamont, Elizabeth McConnell, Marian Peterson and Helen V. Weede. The missionaries to India will have to get sailings from Egypt; we hope they make good connections.

We bid you a loving farewell as you go to take up your "work of faith and labor of love," committing you to His tender care and keeping.



Bon Voyage

PRAY YE—HE WILL SEND FORTH—HIS HARVEST

Read again Matthew 9:36,37,38 and see how fitting these verses are to our own day. He sees the multitudes today waiting for the messengers in our own land and in lands across the seas, a plenteous harvest to be gathered in and so few to "come rejoicing, bringing in the sheaves." As the Lord of the harvest told His disciples, he tells us: "Pray ye!" It is our duty to pray, His will send forth laborers.

At the meeting of the missionaries and Board members at New Wilmington, July 30-August 1, 1946, it was the consensus of opinion that the greatest need in all our fields is personnel. The return of Dr. Glenn P. Reed after 20 months' visit of the African fields in time for this conference made possible definite plans for the immediate needs, especially of The Sudan and Ethiopia. Egypt and India, our older Missions, are greatly in need of recruits, too, as work has been closed or curtailed,

missionaries have been burdened with extra work, and advance has been halted.

The Conference asked that a program for the supply of missionary personnel be prepared, showing the number of missionaries to be recruited and sent to the field by 1950. The following plan was prepared concerning the needs for women workers:

THE WOMEN'S BOARD

	Evangelists	Nurses-Doctors	Teachers	Total
Egypt	7	3	9	19
India	13	5	5	19
Sudan	7	4	8	19
Ethiopia	6	6	7	19
Totals	33	18	29	80

"Who is sufficient for these things?" Are the women of the Church ready to meet this challenge for our day? *To send* 80 *young women by* 1950! It may mean going yourself, or it may mean giving a daughter or a sister, thus answering our own prayers "that he will send laborers into His harvest." This is our part of the task in order to keep step with the plan of

THE BOARD OF FOREIGN MISSIONS

	Ministers	Doctors	Laymen	Total
Egypt	4	1	3	8
India	4	1	3	8
Sudan	10	3	6	19
Ethiopia	3	2	3	8
Totals	21	7	15	43

The need for 43 families by 1950! Many more may be needed when certain plans can be effected. Here is a call to young wives and mothers of our organization that they may be willing to go to these lands and establish Christian homes, witnessing and working with their husbands who may be the ministers, doctors or laymen in this plan for 1950.

Doors of oportunity are swinging wide open in many places, and even closed doors may spring open, for "it is through Him that closed doors open to the gentle tap of love." (Quoted from 'India At The Threshhold' by Mrs. L. W. Bryce.) Shall we the wives, mothers, daughters and sisters of our beloved Church rise in all our loyalty and devotion to Christ and His cause? Pray ye, He will send into His harvest.

Many times during the New Wilmington Conference we were thrilled by stories of our misisonaries telling how God had used His Word through them. Dr. F. C. McClanahan of Assiut Hospital, Assiut, Egypt, had a beautiful little Egyptian alabaster vase with a light in it before him as he told us of those through whom Christ's light had shone, who had broken their alabaster boxes and shed the fragrance of their devotion for their Lord in service in the land of Egypt.

The closing moments of the Conference were tense, as Dr. Glenn P. Reed held before our eyes two objects, the one an irregular piece of animal bone worn by pagan natives of the Sudan in a perforated lower lip; the other, a little Communion cup made from a section of animal horn and used by native Christians. This little cup Dr. Reed had used at a memorable Lord's Supper with native Christians of Bethel Church in Sayo, Ethiopia, on last Easter morning. "Native Christians put to their lips that which is symbolic of pagan darkness or of the Light of Christ." Dr. Reed challenged the young people to dedicate their lives to bring light to those living in darkness.

"BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT."

TANTA HOSPITAL, TANTA, EGYPT

When Dr. and Mrs. Harry S. Hutchison told the Women's Board of their plans to return to Tanta Hospital, the news was received with

much joy, for this work is entirely supported by the W.G.M.S. The years of the Hutchisons' extended furlough in America have been busy ones and the doctor's skill has been a great blessing to many; Mrs. Hutchison has used her rare talents in our churches and societies; and a daughter, Miss Anna Margaret, has recently gone to Egypt to teach in the Schutz School for Missionary Children. Probably Dr. and Mrs. Hutchison will be at the Hospital when you read these lines. Let us follow them with our prayers and assure them of our desire to co-operate with them in enlarging Tanta Hospital's usefulness in this area as a Christian institution for both body and soul.

Miss Lucile B. Nichols, R. N. A. (1945) has sent this recent information about the Hospital, and Miss Emily Hanna, the Bible Woman, tells of her joy in the work. These articles are helpful and interesting and show the needs and opportunities in Tanta Hospital:

Dear Mrs. McBride:

Upon your request for propaganda material we have collected the inclosed information. We hope it will be of help and interest.

Concerning the staff of our hospital, Miss Esther Madory takes care of the food problems, and they are many. At present, our staff of American nurses numbers two. The staff of Egyptian nurses numbers six. They are all graduates of our American Mission Hospital at Assiut. We are thankful for them, for they fill a very big place. We have four doctors, a laboratory technician, and a Czecho-Slovakian girl, who is an apprentice in the X-Ray room and laboratory. Then we have ward helpers,—maids and men. For this nursing care we want student nurses. In this way we hope to raise the standards of our patients' care and also instruct some Egyptian women as to how to care for their people.

We have one hundred beds and we could take care of many more if we had the room. Dr. Emile Sayigh gets tired of saying that we do not have an empty bed. And the patients, doctors and nurses are irritated when there are two, and sometimes even three occupying a room intended for only one.

Where There's a Will—a Way

One patient, a little girl five years old from a poor family, was in the hospital ward for a year. Due to infantile paralysis, she was paralyzed in the left limb. Several operations were done and a brace fitted. Between operations, when she was able to be out of bed, her only way of moving about was to place her hands on the floor, raise her body up with the support of her one healthy leg and foot, and hop about like a rabbit. During the school year, she attended the kindergarten of the Mission school. The servants carried her back and forth. Then, like all children, she wanted to write. Since there was no place to write, the walls were used for paper. Sometime after she went home, we happened to pass through her village and she was faithfully wearing her brace. We were pleased to learn that she had not discarded it. Like most of the children, she had sore eyes.

"Ye Are My Witnesses"

Recently, one of the non-Christian women patients (of whom we have many), accepted Christ as her Saviour. She saw the Light as the result of the daily, loving presentation of the Word of God and accepted Christ as her Saviour. When she told the other women in the ward, they reminded her of that great fear-producing probability of being disowned by her husband. She said she didn't care since she had the Lord in her heart.

In the day by day reading and explanation of the Truth by Miss Em-

ily, the Bible woman, the patients are often reminded that faith in Christ results in being cleansed from sin and saved. The hospital makes possible this great privilege and duty. For this we are thankful and we have faith to believe that the scene suggested in Luke 15:10, "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth," is enacted far more than we know.

(*Miss*) *Lucile B. Nichols*

"I Love To Tell The Story"

I have the joy of giving the Gospel mesage to the patients in the hospital. How much it encourages me to see joy and gladness on some faces when they hear the name of Him, Whose name is above every name. Others like the stories about Him when healing and restoring health to as many as come to Him.

One patient, who had an operation, was deeply convicted of her sins and was distressed. She began to ask help and favor of God to release her from her burden. I was so happy to show her the loving and willing Redeemer, who is ready to forgive and accept her as His beloved, and nothing could take her away if she is in His hand, willing to do His will, whatever it costs her.

One day, as I began to pray, asking the Lord to assure her of the blessed forgiveness of sins and His sweet deep peace, she began to repeat the prayer, word by word, after me in a reverent way asking His coming and dwelling in her heart. She was not sure that she could go on in this new life, but she was willing to let Him live in her as her King, to enable her in her life of consecration to Him. Please pray for this soul to be entirely freed from the power of Satan and sin and that she may live a pure life to the dear Saviour, Who saved us and is able to save to the uttermost.

Remember, also, those who heard and did not yield to the love and power of the Redeemer and Saviour. And for the workers, themselves, to be in closer fellowship and to be of a ready and willing heart to obey, whatever and whenever the Master asks of them.

(*Miss*) *Emily Hanna*
Tanta Hospital

OUR DAHABIYEH

That name may not be familiar to you but it is the name given to a passenger-boat on the Nile, and this particular one is called the "IBIS." This famous old house-boat has a sharp prow and broad stern and two huge white sails; it is driven by the wind or propelled by oars. It has a kitchen, a dining-room, three cabins, and a bathroom. It derived its name from the ibis, a wading bird, one of the most sacred birds of ancient Egypt, and looks like a great bird on the water as its sails are blown by the wind.

The history of this old house-boat is very intriguing. Ask any of the Juniors about the story of the "IBIS;" they have it on their attractive folders prepared by Mrs. Charles W. Fulton, the Junior Secretary. How carefully little fingers, and older ones, too, pasted a small replica of the boat over each precious dime which was to be used to help maintain the "Ibis," for it was to take the children of Egypt the story of Jesus who as a little babe found refuge in this land.

Year after year, this boat has carried our missionaries up and down the Nile, stopping often that they might visit the nearby villages, and welcoming to the boat those who wanted to learn the way of salvation, often coming as Nicodemus came to the Lord at night. The villagers call it "the floating palace," for such it is in comparison with their simple houses. As we have heard lately of Miss Jeannette McCrory's many visits, of Miss Davida Finney and

Miss Halana as they use it in the literature work, and of Miss Lucia Dwight's meetings aboard it and of the people as they sing songs of praise accompanied by the mandolin, and as many others attest to the value of the boat in misisonary service, we feel that after a busy day in the little villages it is a great joy to come back to the comfort, peace and quiet of this refuge, where a welcome bed awaits, meals are prepared and a captain and crew are ever ready to protect them.

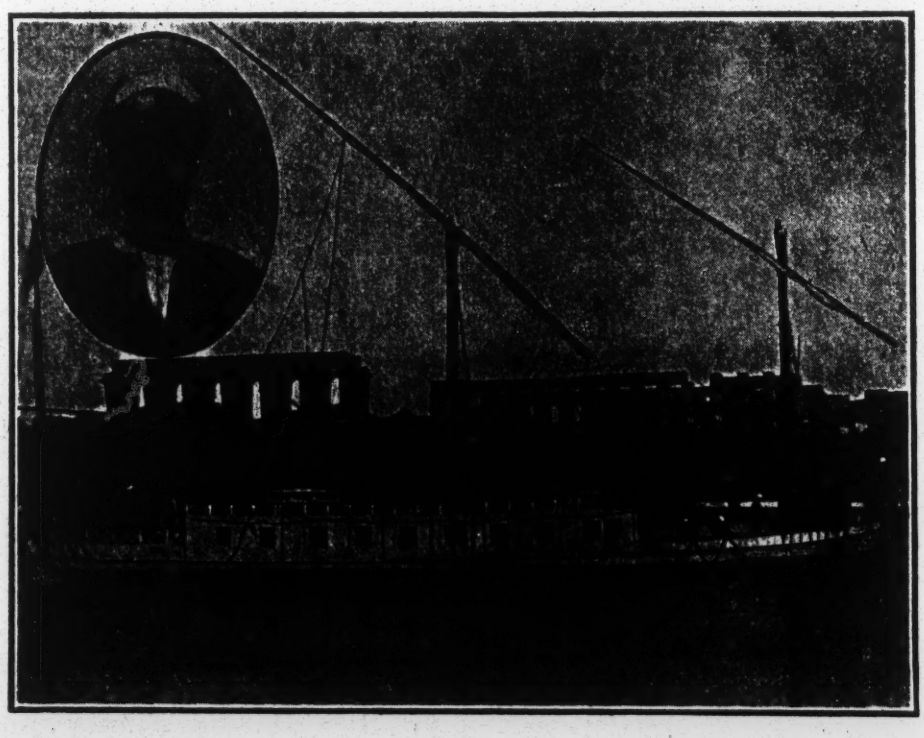
This boat, so long controlled and operated by the Board of Foreign Missions, was bought by the Women's General Missionary Society in September, 1946, at a very nominal price agreed upon and the Woman's Board assumes entire responsibility for the use and upkeep of this grand old boat. Our dahaiyeh is showing its age after eighty years' use, but when it has been put into dry dock where its hull will be scraped, cleaned and painted, new plates put on, new canvass sails and new ropes, and other repairs necessary to recondition it, we hope it will still be a useful conveyance.

Through the years a great deal of sentiment has been attached to this faithful carrier, and the W.G.M.S. takes over the responsibility of its care and use with joy and satisfaction. How often the Master used the boats on the Sea of Galilee! We pray that His Spirit may abide in this boat with our messengers as they carry the precious news of "peace and good will to men."

INDIA

IN A FRONTIER SCHOOL

"The school at Abbottabad in the Northwest Frontier Province shows now the largest enrollment this school has ever had, 125 in regular attendance and a number not yet officially on the roll because under age. I am often astonished at the interest taken in Bible study," continues Miss Georga Wengert; "one girl entered the 7th class about eight months ago and was determined not to learn from the Bible. In a very short time she began to change and in the April Bible examinations she stood first in the Middle Department, though there were those who for years had studied



The Ibis anchored near ruins in Luxor. Inset the Ries (Captain)

it, heard it at home and in church. Since school opened in February, we have sold three whole Bibles, seven New Testaments, and nearly 100 Gospels in the school.

"The conditions in India, (the whole world for that matter) have led many non-Christians to want to know what the Bible says about the last days, and it seems to me I can see a decided separation, in some sections, of nominal and true Christians."

PERSONALS

Miss Hazel J. McGeary of Washington, D. C., missionary appointee to Ethiopia, has been taking lessons in Braille while she awaits sailing. These lessons, she believes, will be very helpful in work with the blind and she looks "ahead to the time when lessons can be prepared with the Gospels as the basis. The opportunities in this would seem limitless."

From Egypt comes the good news that the doctors say there is no need for Miss Leota Cabeen's return at present to America, for they believe that her recovery may go forward in Egypt as well as elsewhere. The Mission is assigning Miss Cabeen to Alexandria to help Miss Ethel Weed in evangelistic work as he feels able, at least until Winter Association.

The news of the death of the mother of Miss Mary Frances Dawson of the College for Girls in Cairo, Egypt brought sadness to the many friends of the W.G.M.S. The breaking of these homes ties draws forth sincere sympathy for those who are serving their Master at such a distance from their loved ones.

FURLOUGH STUDY

Miss Mary C. Thompson of Tanta, Egypt, will study at Biblical Seminary in New York for this semester.

Miss Helen R. Brownlee, R.N., has gone to the Buhl Hospital, Sharon, Pa. and is looking forward to getting much value from her work there.

Miss Frances Patton plans to study in Westmont Christian Workers' College (90 miles from Los Angeles) during her visit to Colorado and California with her brother and sister.

Miss Helen M. Walker is taking selected studies at Youngstown College near her home, which she believes will fit her to be even more efficient in her work at Pressly Memorial Institute, Assiut, Egypt.

BITS OF NEWS

28 consecutive days of rain at Doleib Hill with scarcely any let-up! Many of the native houses are falling down and fields are flooded.

(In an August letter from Dr. Heasty).

Miss Kate A. Hill and her sister were hostesses at a dinner honoring Rev. and Mrs. F. C. Patterson of Tama, Iowa, the occasion being the 25th wedding anniversary of the Pattersons, who were missionary associates of Miss Hill in India.

Dr. and Mrs. Kellersberger have been visiting in Khartoum, Sudan. Miss Marguerite McClellan told of the excellent talk Mrs. Kellersberger gave the older G.B.S. girls. The guests are to be at the prayer meeting and stay for supper afterwards.

THE ANSWER IS "NO"

A young cleric said to the Duke of Wellington: "You have seen much of India. Tell me, sir, don't you think it absurd to send our religion there, when the people of India already have so many excellent religions of their own?"

"Sir," replied the old sea dog, "I do not understand your theological niceties. I am a soldier. I am accustomed to obey orders. Jesus Christ commanded His disciples to take His Gospel to every nation. That is sufficient for me."

—Christian Digest

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

JUNIOR RALLIES

Plans are under way just now in many presbyterials for Junior Rallies. This fact and the fact that during the past year many presbyterials have held inspiring rallies should act as an incentive to other presbyterials to hold meetings of a similar nature.

Reports of a few rallies have reached the General Secretary. On a Sabbath afternoon last fall Mrs. Robert Patton called the Juniors of Chartiers Presbyterial together at the First Church, Washington, Pennsylvania. There was a splendid attendance at the Rally and many Juniors took part on the program. Westmoreland Presbyterial Juniors, under Mrs. Clymer Kistler's leadership, and Mercer Presbyterial Juniors, under Mrs. J. I. Reaney's leadership, held very successful rallies.

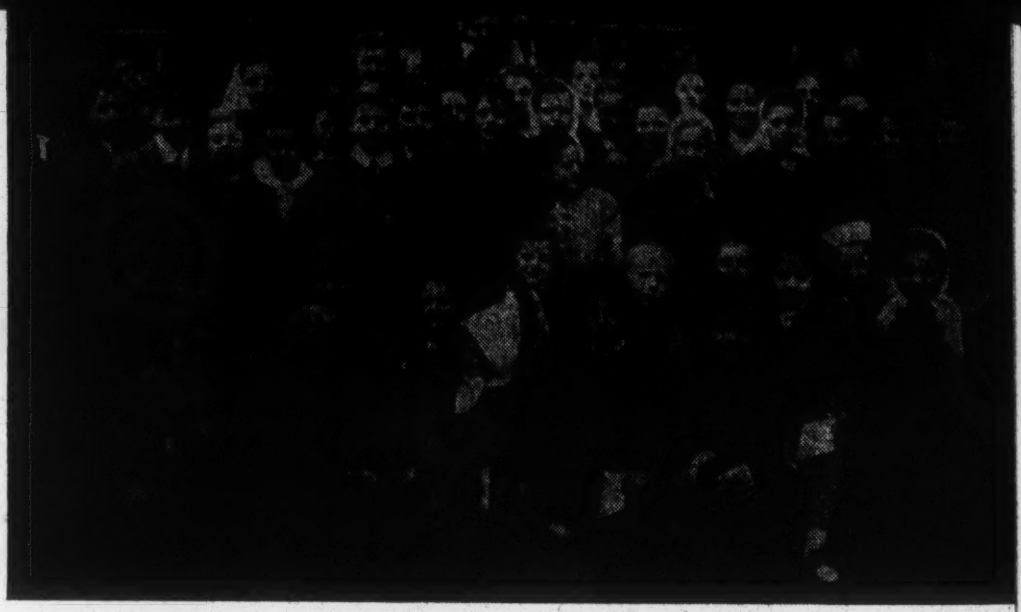
Philadelphia Presbyterial Juniors met in the Sherwood Church for their rally. Miss Bernice Irwin was leader; Mrs. Talk brought greetings; the Misses Neely and Caddick conducted a Bible Quiz; the "Seventh" Juniors gave a Thank Offering message; Mrs. Donald Davies spoke on "A Trip to a Far Away Land"; and the Pastor led in the closing prayer. These items were found in a beautiful program-booklet sent by Mrs. Earle Stauffer, the Presbyterial Junior Secretary.

Reports of two rallies held in New York Presbyterial, sent by Mrs. Enslow Douglas, are as follows:

"Saturday afternoon, March 30th, the Junior Missionary Societies of the New York Section of our Presbyterial held a Rally at the Queens Village Church. There were sixty-two present. Worship service was led by the Queens Village Juniors. The Program as provided by the Juniors was a Playlet on Stewardship, and the Parable of the Talents enacted by a group of boys and girls from the House of Hope Juniors and Missionary Nursery Rhymes by the Queens Village Juniors. Miss Edna Wagnell gave us a thoughtful message on the word "LOST". After this we enjoyed punch and cookies. There were two groups not represented.

"Saturday, April 6th, the Jersey section of the Junior Missionary Societies of the Presbyterial held their Rally at Hope Church, Jersey City. There sixty-four present. Worship service was led by the Junior Society of the 2nd church of Jersey City, the theme being Growing Christians. We then had a Prayer Circle for all our Missionaries and their work.

New York Section
Junior Rally
June, 1946.



New Jersey Section
Junior Rally
June, 1946.

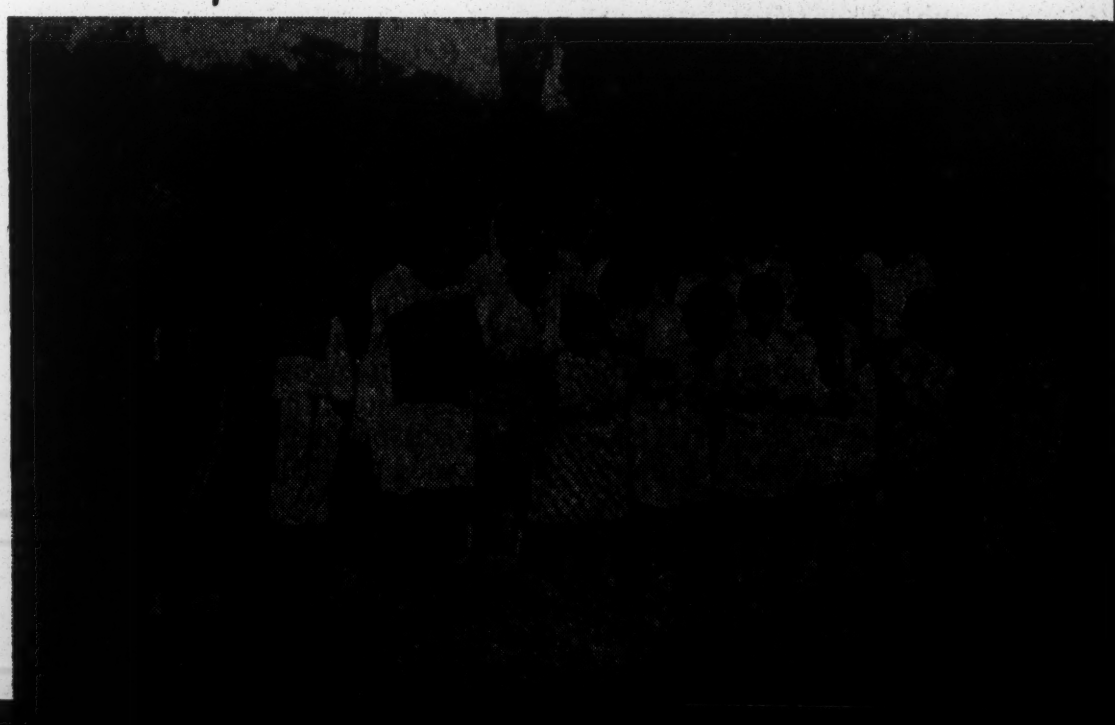
Miss Martha Roy of Luxor School, Egypt, gave us a most interesting talk on 'Children of Egypt.' After which we had the Poster Demonstration on the 'Triumphal Entry' by the Juniors of the New First Church, of Jersey City. The Lyndhurst Juniors brought with them two miniature African Villages, one Christian and one heathen, and one of their Juniors told of the differences. These villages were made during their work period and study of Africa. Hope Church Juniors presented a Temperance Exercise. The Newark Juniors gave the Books of the Bible in Song. We then had cookies and punch served by the Hope Church Juniors. There were two groups not represented.

"These two Rallies have proved very beneficial to the fellowship of our Presbytery."

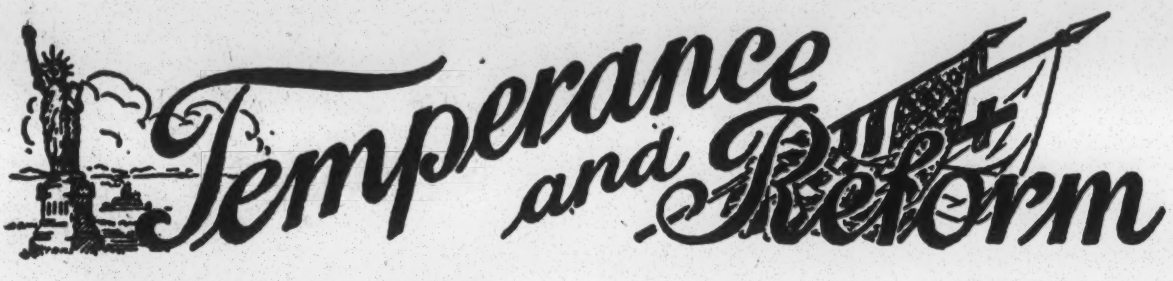
In the Pittsburgh area two rallies were held on April 27. About four hundred attended each of these. The Monongahela Juniors, under Mrs. R. D. Greenaway's leadership, met in the Mt. Lebanon Church. John Redmond gave the address of welcome; Joyce Ann Low, the response; Dr. John Smith, a devotional message; the Reverend Don McClure, a message on the Sudan; Mrs. Smith, the noon-tide prayer; Betty Jane Moore, Mary Ann Moore, and Audrey Smith, musical selections; the General Secretary, brief messages from the fields; and Miss Hazel Anderson, a message from Egypt. Mrs. Gerstner presented the Life Membership badges and the Reverend Harry Rankin presented the banners. Miss Dorothy Smithyman led the recreation period, and Miss Alice Long, one of Pittsburgh's leading sopranos, not only led the singing at the Rally, but also gave a beautiful "musical message."

Mrs. William Breitwieser, Junior Secretary of Allegheny Presbyterial, called her Juniors to rally at the Eighth Church, North Side, Pittsburgh. Miss Margaret Newcomb, now Mrs. Paul Musser, presided at the organ; Mrs. W. T. Campbell led

(Continued on Page 190)



Juniors of the First Church Rawalpindi giving an action song at their Rally. Miss Abdulla at the left.



"DRINKING TOO MUCH"

SOME "Men Should Not Drink." The Seagram Distillers Corporation says so, in a series of expensive advertisements which followed the motion picture—"The Lost Weekend" across the country, hoping to counteract some of the damaging evidence against liquor which the author of that book so graphically portrayed, and to use it to their own advantage. And in recent weeks certain secular magazines, which receive a large share of their income from lucrative liquor advertisements, have echoed this approach in articles which tell the public that "liquor is not as harmful as some people believe," that it is "overdrinking, not the moderate use of alcohol," that brings the tragedy. Evidently the brewers and their advertisers sense that the public is acquiring certain fears of the habit-forming possibilities in strong drink. Perhaps this is about as "scientific" an educational program as the brewers can conjure up in opposition to the proven facts of the tragedies resulting from the use of strong drink. While the argument of these articles (another of which, entitled "Are Women Drinking Too Much?" appears in the September *Women's Home Companion*) is not very enthusiastic for the cause of liquor, they are all slanted to help the individual to imagine that, while the stuff may prove tragic in some other cases, it will not in his if he only knows how to handle himself aright.

Dr. Seliger, a psychiatric specialist, writing in the aforementioned article, tells us that from 60 to 70 alcoholics in every hundred are doomed more certainly than if they had cancer, and will end their lives in psychiatric hospitals or literally drink themselves to death, bringing pain and sorrow to themselves, families and friends while doing so. He presents alarming statistics which show that now four in ten of alcoholics who come to him for treatment are women, that the number of women patients admitted to mental hospitals for alcoholism has risen in little more than a decade from 6.3 to 17.3 per cent, and that more than two-fifths of all women in jail in America are there because of drunkenness. He lists three reasons why alcohol is used to excess, viz., "As an escape from a real life situation the drinker cannot face; as a result of a defective personality or inadequate adjustment to the normal course of life; as a development from controlled social drinking to abnormal drinking." What makes the whole article almost ridiculous is his strange solution. We live, says he, in a dangerous world, charged with insecurity. We must provide our children with a more secure environment and sounder spiritual armor with which to ward off the blows of later life. We must make a better world, so people will not become pathological drinkers. All of which is putting the cart before the horse. We will get no more secure and spiritual homes, we will get no better world, until we first rid ourselves of this liquor evil.

We wish here to insist that this presentation of the case for the brewers, that moderation is the solution to our problem, is both very naive and insidious. There are some 3,000,000 excessive drinkers, and some 750,000 alcoholic addicts in our coun-

try. It is claimed that the 46,000,000 moderate drinkers create no problem, but there would be no addicts were there no moderate drinkers. "Moderation" or "temperance" is a false cry. Can we approve stealing, lying, drinking, murder, in moderation? Why is it that everyone agrees that the liquor traffic must be controlled and regulated? Is that not a recognition of its evil and its peril? The Christian standard, surely, is total abstinence, self-control, having nothing to do with "drunkenness and revelings," which St. Paul, in many places, (Gal. 5:19-21) lists alongside adultery, idolatry and murder, as "works of the flesh."

Not alone "overdrinking," but moderate drinking, too, has slain its thousands. It reduces mental and physical efficiency to where the judgment is impaired, and the body and mind cannot react normally. The drinking, not the drunken driver, is a menace on our highways. "Temperate" drinking has also contributed sadly to immorality and sexual promiscuity, as it de-sensitizes conscience so that people yield to temptations to which they would normally be immune. Alcohol introduces unnumbered people to crime, to venereal disease, to wrecked homes. Circuit Court Judge Elmer Schnackenberg said recently, "The failure of marriage is the major cause of divorce, and liquor the underlying cause in over 50 per cent of marriage failures." The American Business Men's Research Foundation stated that according to findings of a survey among state's attorneys in the 3,073 counties in the United States, liquor is responsible for more than half the crime in our country. The survey ignored misdemeanors and drunken driving, and was confined to major crimes.

Alcohol has nothing to say in its favor. It does not bring real happiness, but only tragic sorrow. It does not develop the mind, but only dulls it. It is poison to the body, the intellect, the conscience, the soul. Liquor robs a man of any high spiritual experience. A few drinks often bring on such impurity, coarseness and profanity, and even brutality, that it cancels any clearcut witness of the Christian life. As the Rev. Maurice Trimmer says in the *Christian Century*, "Because it drugs the higher spiritual faculties, moderate drinking renders a person progressively incapable of elevated religious experience. The habitual drinker gradually paralyzes his spiritual appetites and aspirations. Religious devotion, hard to maintain under any circumstances, is further handicapped. The moderate drinker never develops the spirit of consecration, the moral influence or the Christian leadership which he might have attained had he practiced total abstinence." Let us, as Christian men and women, resolve to have nothing whatsoever to do with it, but everywhere to oppose it ,with all we have.

The Church Herald of the Reformed Church in America

QUITE APART FROM THE PROBLEMS OF DRUNKENESS, of "excessive drinking," of acute and chronic alcoholism, we know now that these are probably but the lesser although more vulgar, offensive, and publicly anti-social results of unlimited access to alcohol. It appears to me that the largest volume of harm from alcohol is in its small day-by-day creation of a lowered level of human relations and productive work by reason of its effect on the mental and physical processes of life.—*Haven Emerson, M.D., in The Union Signal.*

By MRS. WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

TO BE ABLE TO SERVE ONE MUST KNOW

In accordance with our program calendars, we shall be studying India through November. The names of the study books, the reading course books and the supplementary material can be found in the September and October magazines. There seems no need for repetition. In looking toward our home mission study in January, there are two books that require comment. "The Portrait of a Pilgrim" at this writing, is not yet in the Literature Office. It had been promised for the end of September. All we can do is to assure you that it will be sent as soon as it arrives. It will certainly be in your hands before the home study begins. Another book, "Great American Negroes", one choice in the biographical category of the Reading List, has also been delayed. That had been promised for the first week in October. In the October magazine we recommended as a substitute, a book called "Twelve American Negroes" by Mary Jenness (paper only, $.60). Of course, either of the other two choices in that class may also be read: "God Runs My Business," or any three of the "Eagle Books."

Now a word about the Reading Course: interest in reading for credit is steadily mounting but there are still many societies that seem to know nothing about it. We have in the office copies of the Reading Course List and also two leaflets called "Plan For Missionary Reading Course" and "Reading Course Comments". It is almost too late for non-participating societies to begin this year, but why not send for these and prepare to introduce the idea to your society or presbyterial for the year 1946-47.

This question has come to our office quite often: "We find it a problem to try to circulate a Reading Course book among all our (25 to 35) members in order to meet the April 1st limit. Can you suggest any solution?" In the first place, I doubt very much, if there are 35 members in a society, that all are readers for credit. One of the warnings we always sound is first of all, to divide your society into the "readers for credit" and the "non-readers." Let the first group by all means have first chance at the book; then the second group may read them at will. Don't let your books wander. In the second place, one book seems insufficient for that number of readers. The study books can be bought as cheaply as $.60 in paper and so it seems that a society of that size could well afford to spend $.60 or $1.20 extra for an additional paper copy (home, foreign, or both) while using only one copy each of the more expensive books.

NEW PUBLICATIONS

"Musei" — Our Ethiopian Moses, by Ruth Lobaugh Walker ($.60), the story of an Ethiopian foundling cared for by our Mission and "saved to serve."

(For Adults and Juniors).

"Christian World Facts for 1946-47"—(patterned after Readers' Digest) $.25 per annual copy.

Tributes

Miss Grace Rebecca Braham

The Grace Rebecca Braham circle of the Harmony United Presbyterian church, Harrisville, Pa., wishes to pay tribute to Miss Grace Rebecca Braham who entered into the more abundant life on May 29, 1946.

Miss Braham was born in Harrisville, Pa., the daughter of Luther and Louisa Corchan Braham. After her graduation from Slippery Rock Normal school, she taught in her home town and then in the southern part of Butler county. After studying domestic science in Lansing, Mich., she taught the same in Knoxville college.

Under her leadership the first Daily Vacation Bible school in Harrisville was organized. She was a faithful Bible School teacher in the Harmony church. For many years she taught one of the mission study classes at the New Wilmington Missionary conference.

Approximately 13 years ago the Young Women's Missionary society of the Harmony church was organized and named in her honor. Its present membership is 27. This Grace Braham circle extends heartfelt sympathy to Mr. Braham and the family and authorizes publication of the following resolutions:

1. That the name of our society ever remain the Grace Braham Circle in memory of Grace Rebecca Braham.
2. That in July of each year, the meeting be known as the Grace Braham Memorial meeting.
3. That we request the two weekly papers of our denomination and the Women's Missionary Magazine to print a copy of these facts and resolutions.
4. That we express our gratitude to God for these years of her faithful work end enriching fellowship.
5. That each member of the Grace Braham Circle consecrate her life to God's work as a living memorial to our late counselor, Grace Rebecca Braham.

Miss Jane McClellan

The Women's Missionary Society of the Mount Pleasant Church, Monroe, Ohio, has lost its oldest member, Miss Jane McClellan, eighty-six years of age, who passed away August 17, 1946.

We feel this loss deeply, as she was a faithful and devoted worker in this society for 69 years.

Many will remember the McClellan Sisters as the housekeepers of the Reverend S. A. Livingston in the parsonage for 35 years. The society and friends will miss the presence of this friend and will cherish her memory.

"When life's sunset downed its curtain and pinned it with a star
Her spirit gently left its body and went to God through gates ajar,"

leaving with us a memory of things she thought worth doing and practicing all her life. She was always smiling, speaking kindly, tender, brave and devoted.

"Surely heaven does seem brighter just because we know she is there,
In that land of joy and gladness without a sorrow or a care."

Her Society

Mrs. William J. Campbell

The members of the Women's Missionary Society of East Union United Presbyterian Church wish to pay a loving tribute to the memory of Mrs. William J. Campbell who was called to her heavenly home May 17, 1946.

Mrs. Campbell was faithful and loyal to the church and to the Missionary Society, ever ready to do her part in advancing God's Kingdom.

We shall cherish the memory of her faithful presence in God's House.

Mrs. Wm. Claypool
Mrs. Wm. Gray

MISS E. BLANCHE CARSON

The Margaret Harsha Missionary Society of the Taylorstown United Presbyterian Church wishes to pay loving tribute to the memory of one of its members, Miss E. Blanche Carson, who was called to her reward September 7. 1946.

Miss Carson was a sincere Christian character, gentle in her ways, helpful to all. We shall ever cherish the memory of her faithful presence in our missionary society.

Mrs. Nellie R. Taylor
Miss Mary L. Stewart
Mrs. Alene Bryson

Mrs. Isabel Patterson

The Women's Missionary Society of the United Presbyterian Church of West Newton, Pennsylvania wishes to pay loving tribute to the memory of Mrs. Isabel Patterson who was called home April 30, 1946.

She was a sincere Christian and loyal to her Church in all its departments. She taught a Sabbath School class for a number of years, and was faithful in her attendance at all church services as long as her health permitted.

On March 1st, of this year she completed twenty years of efficient service as Chair-

man of the Work Committee of our Missionary Society.

We shall miss her greatly. May the memory of her faithfulness inspire us to continue the work which was so dear to her heart.

"Who has not learned in hours of faith
That truth—to flesh and sense unknown—
That life is always lord of death
And love can never lose its own?"

Miss Kate Barnes

The Women's Missionary Society of the First United Presbyterian Church of Mercer, Pennsylvania wishes to pay a tribute of love and respect to Miss Kate Barnes, who was faithful in all our church work, always ready to do her part in every department.

We thank God for the example and inspiration of her life. We shall miss her presence and friendship. We pray that we may be able to carry on the Master's work with the same unselfish devotion which she manifested.

We extend our sympathy to her family and friends.

Committee of the Old First Church
Mrs. McCoy
Mrs. Breaden
Mrs. Edie

Mrs. Lillian Lozinak

With a feeling of deep personal loss, the members of the Wilma Mintier Mission Circle of the Second United Presbyterian Church, Cleveland, Ohio, wish to pay a loving tribute to the memory of their president, Mrs. Lillian Lozinak, who was called to her heavenly home, September 2nd, 1946.

Mrs. Lozinak was a Life Member of our Circle, devoted to her church and home, and always willing to do more than her part. While not in the best of health she presided at the June meeting, and had the fall activities well laid out. Little did we think that God would call her home so soon.

Her influence will continue to live in the hearts and lives of those who have known her.

We extend our sincere sympathy to her husband, her young son, parents and brother.

The Committee

Mrs. Robert Taylor
Mrs. John A. Thorne

The Charlotte Miller Missionary Society of the United Presbyterian Church of Mercer, Pennsylvania wishes to pay tribute to the memory of two of its faithful and loyal members, Mrs. Althae Taylor and Mrs. Elizabeth Thorne. Their willing leadership was a powerful force in every good work undertaken by the Missionary Society, the Sabbath School, and the Church. The memory of their faithfulness is an inspiration to us all.

To the members of the two families we express our sympathy and our deep appreciation of two loved friends.

Committee

Mrs. Lyda C. Boone

The members of the Women's Missionary Society of The Second United Presbyterian Church of Wilkinsburg, Pennsylvania, wish to pay a loving tribute to the memory of Mrs. Lyda C. Boone, who was called to her heavenly home May 22, 1946.

Mrs. Boone was an active and faithful member of the Congregation for many years, and her presence will be greatly missed in the church and community. A sense of humility and gentle kindliness lingers with us, as we hold her in loving remembrance.

We extend our deepest sympathy to her children, who may well rise up and call her blessed.

Mrs. Alfred Bradley
Mrs. C. B. Robb

JUNIOR DEPARTMENT

(Continued from Page 185)

the singing; and Juniors from the Second-Fifth and First Churches gave selections. Mrs. E. L. Miller brought greetings; Mrs. Newcomb led devotions; Crystal Kline gave the welcome; and Dick Park made the response. Mrs. Gaius J. Slosser, in Japanese costume, spoke on "Behind the Rising Sun"; the Reverend A. J. Losier showed pictures of Africa; Miss Flora Jameson led in prayer; the Reverend W. Donald McClure brought a message from the Sudan; and Dr. T. H. Newcomb presented the banners and pronounced the benediction.

It is hoped that in the months ahead reports will be received from other presbyterials concerning rallies of girls and boys who are to be a vital part of the Church of Tomorrow.

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

PUNJAB, INDIA

Miss Ruth I. Ardrey, 1921 ..... Sialkot City
Miss Margaret Ballantyne, 1941 ..... Gujranwala
Miss Minnie E. Beatty, 1912 ..... Abbottabad
Miss R. Jean Black, 1921 ..... Pasrur
Miss Frances E. Brown, 1927; 1937 ..... Lyallpur
Miss Lois Boyd, 1918 ..... Sangla Hill
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Marie Cash, R.N., 1926 ..... Pasrur
Miss Evelyn Cathcart, 1925 ..... Rawelpindi
Miss Margaret Fehlman, 1918 ..... Sialkot City
Miss Betsy Fleming, 1913 ..... Pasrur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 Hajipur, Sialkot City
Miss Reba C. Hunsberger, M.D., 1921 ..... Tavila
Miss Mary Kyle, 1904 ..... Pasrur
MMiss Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Laura R. MacLachlan, 1938 ..... Badomali
Miss Elizabeth McConnell, R.N., 1931 ..... Taxila
Miss Evelyn M. McKelvey, R.N., 1937 ..... Sialkot City
Miss Marian T. Peterson, M.R.E., 1930 ..... Rawalpindi
Miss Louise Scott, 1916 ..... Gujranwala
Miss S. Jane Lamont, 1928 ..... Gujranwala
Miss Helen C. Sharp, M.D., 1932; 1944, Sialkot City
Miss Vivian Trimble, 1921 ..... Sheikhupura
Miss Helen V. Weede, 1928 ..... Sargodha
Miss Georga Wengert, 1920 ..... Abbottabad

ON FURLOUGH

Miss N. Addaline Brandon, 1931 .....
c/o Mr. John Brandon, McIvor, Michigan
Miss Marjorie Faught, R.N., 1933 .....
5006 Spruce St., Philadelphia, Pa.
Miss Alice G. Hill, 1938 ..... Greensboro, Vt.
Miss Glendine Lundquist, R.N., 1932, Winfield, Iowa
Miss Margaret L. Murdoch, 1924 .....
c/o Rev. George Murdoch, Cambridge, N. Y.
Miss Ruth M. Nichol, 1933 .....
c/o Rev. Wm. M. Nichol, 820 Kirkpatrick St., Braddock, Pa.
Miss Willa M. Ramsey, 1921 .....
509 Walnut St., Irwin, Pa.
Miss Laura Reynolds, 1924 .....
242 Tuscarora Road, Buffalo 20, N.Y.

EGYPT

Miss Leota Cabeen, 1909 ..... Alexandria
Mrs. Mary K. Coventry, 1908; 1918 ..... Benna
Miss Anna B. Criswell, LL.D., 1905 ..... Assiut
Miss Mary Frances Dawson, 1929; 1945 Cairo
Miss Lucia Dwight, 1919 ..... Mansura
Miss Davida Finney, Litt.D., 1915 ..... Cairo
Miss Elsie M. French, LL.D., 1909 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Nellie V. Hill, R.N., 1945 ..... Assiut
Miss Millie I. Kelso, 1946 ..... Cairo
Miss Millie I. Kingan, 1926 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Cairo
Miss Lucy Lightowler, 1921 ..... Cairo
Miss Helen J. Martin, Ped. D., 1915 ..... Cairo
Miss Dora B. Mason, 1918 ..... Assiut
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lucille B. Nichols, R.N.A., 1945 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Luxor
Miss Stella Robertson, 1922 ..... Cairo
Miss Martha A. Roy, M.A., 1935 ..... Luxor
Mrs. Rachel T. Selver, 1925 ..... Mansura
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Beni Suef
Miss Mary L. Thompson, LL.D., 1917 ..... Assiut
Miss Ethel Weed, 1919 ..... Alexandria
Miss Ida B. Whiteside, 1913 ..... Beni Suef
Miss Louise N. Williamson, 1944 ..... Cairo
Miss Ruth M. Williamson, 1924; 1944 ..... Tanta
Miss Elizabeth M. Wilson, 1932 ..... Fayoum
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Cairo
Miss Laura Wright, 1921 ..... Tanta

ON FURLOUGH

Miss Helen R. Brownlee, R.N., 1934 .....
c/o Nurses' Home, Buhl Hospital, Sharon, Pa.
Mrs. Ada A. Dunlap, 1926 ..... R. D. 3, Albany, Ore.
Miss Alice Grimes, 1924 ..... West Alexander, Pa.
Miss Elizabeth McKibben, R.N. .....
109 Laurel Ave., Pittsburgh 2, Pa.
Miss Sarah B. Meloy, Litt.D., 1923 .....
2219 Ridge Ave., Evanston, Ill.
Miss Venna R. Patterson, 1924 .....
923 Sixth St., North, Nampa, Idaho
Miss Frances Patton, 1922 ..... Sparta, Ill.
Miss Mary C. Thompson, 1939, ...
235 East 49th St., New York 17, N. Y.
Miss Helen M. Walker, 1930 .....
67 E. Evergreen St., Youngstown 5, Ohio

THE SUDAN

Miss Mary E. Coie, 1919 ..... Khartum North
Miss Una Coie, 1918 ..... Khartum North
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Lois E. Grove, 1942 ..... Doleib Hill
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Marguerite McClellan, 1926 ..... Khartoum North
Miss Mary Jane McKnight, 1922 ..... Khartoum
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Mary A. Smith, M.D., 1944 ..... Nasir

ON FURLOUGH

Miss Aulora R. McIntyre, 1911; 1919 ..... Lenox, Iowa
Miss Frances Turk, R.N., 1921 .....
823 E. Hutchinson Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921 .....
Sayo, via Gambeila, Anglo-Egyptian Sudan
Miss Isabel Blair, 1932 Sayo, via Gambeila, Sudan
Miss Hazel J. McGeary, 1946 ..... Addis Ababa
Mrs. A. W. Pollock, R. N., 1942 ..... Gorei
Mrs. Ruth L. Walker, 1923 ..... Addis Ababa

UNDER APPOINTMENT

Miss Aleta J. Matthews, 1946 .....
153 Institute Place, Chicago, Ill.
Miss Dorothy L. Rankin, 1946 .....
235 E. 49th St., New York 17, N. Y.

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908 .....
263 Park St., Socorro, N. Mex.
Miss Alfaretta M. Hammond, 1904 .....
State Hospital, Warren, Pa.
Miss Janette M. Howland, 1921 ..... Walton, N. Y.
Miss Evelyn McFarland, 1919 .....
New Wilmington, Pa.
Miss Edna B. Sherriff, 1920 .....
R. D., Norwalk, Iowa

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881 .....
Penn and Trenton Ave., Pittsburgh 21, Pa.
Miss Mary J. Campbell, 1884 .....
Box 240, Jerusalem, Palestine
Miss Laurella G. Dickson, 1894 ..... Tarkio, Mo.
Miss Ella M. Gordon, 1893 ..... Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902 .....
205 E. Broadway, Girard, Ohio

EGYPT

Miss Ella M. Barnes, 1911 .....
316 S. Ninth St., Monmouth, Ill.
Miss Margaret A. Bell, 1901 .....
Star Route, Atlantic, Iowa
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kans.
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss E. Roxy Martin, 1901 .....
Fair Meadows, Limekiln Park, R. D., Chalfont, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Ill.
Miss Marion A. Paden, 1904 .....
c/o Mrs. D. C. Wills, 12467 Cedar Rd., Cleveland, Ohio
Miss Laura B. Walker, 1904 .....
1109 McClure Ave., Munhall, Pa.
Miss Ruth A. Work, 1904 .....
2235 Norwalk Ave, Los Angeles 41, Calif.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. Fred C. Patterson — Tama, Iowa
Rev. E. W. Machamer — Warm Springs, Ore.
Rev. Ernest H. Carson — Simnasho, Ore.
Rev. George W. Smith — Cherokee Mission, Stillwell, R. R. No. 1, Okla.

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio — Wilkinsburg, Pa.
Miss Ruth E. Findley — Glendale, Cal.
Miss Dorothy Partington — Westland, Pa.
Mrs. R. G. Russell — Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter — Berkeley, Cal.
Miss Margaret Beveridge — Monmouth, Ill.
Miss Mae Beveridge — Monmouth, Ill.
Miss Sallie E. Dickey — Binghampton, N. Y.
Mrs. Catherine Lamb — Crafton, Pa.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Harry L. Cowden — Frenchburg, Ky.
Miss Ruth Courter, Principal — Frenchburg, Ky.
Miss Helen Andrews — Frenchburg, Ky.
Mr. John Besco — Frenchburg, Ky.
Miss Jean Christenson — Frenchburg, Ky.
Mr. Arthur Gathman — Frenchburg, Ky.
Mrs. Arthur Gathman — Frenchburg, Ky.
Mrs. Wallace Guthrie — Frenchburg, Ky.
Miss Isabel Hay — Frenchburg, Ky.
Miss Helen Larson — Frenchburg, Ky.
Miss Alberta McBride — Frenchburg, Ky.
Miss Ethel Taylor — Frenchburg, Ky.
Miss Annetta Wilson — Frenchburg, Ky.
Miss Gladys Wright — Frenchburg, Ky.
Miss Winifred Moore, Sec. — Frenchburg, Ky.
Mrs. Rachel Boyd — Frenchburg, Ky.
Miss Grace Vincent, Matron — Frenchburg, Ky.
Miss Grace Huntley, Supt. Clothes Room — Frenchburg, Ky.
Mr. Martain Hovermale, Shop — Frenchburg, Ky.
Mrs. John Bosco, Dietitian-Cook — Frenchburg, Ky.

JANE COOK HOSPITAL

Mrs. Meda Hovermale, R.N. Acting Supt. — Frenchburg, Ky.
Mrs. Betty Nester — Frenchburg, Ky.
Mrs. Marie Gay — Frenchburg, Ky.
Mrs. Wiggenton, Dietitian-Cook — Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen — Ezel, Ky.
Miss Sara M. Conrad, Principal — Ezel, Ky.
Miss Lucille Artman — Ezel, Ky.
Mr. Hiram Baird — Ezel, Ky.
Miss Wilda Barnes — Ezel, Ky.
Miss Ruth Bemis — Ezel, Ky.
Miss Mary Louise Bymers — Ezel, Ky.
Miss Dorothy Dinsmore — Ezel, Ky.
Miss Bulah Hogan — Ezel, Ky.
Miss Ulrica Liggitt — Ezel, Ky.
Miss Eleanor Mann — Ezel, Ky.
Miss Gladis Millen — Ezel, Ky.
Miss Larue Millen — Ezel, Ky.
Miss Ondeine Rau — Ezel, Ky.
Miss Esther Smith — Ezel, Ky.
Miss Olive Laing, Secretary — Ezel, Ky.
Mr. Revis Carr, Shop — Ezel, Ky.
Mrs. Gilley, Dietitian-Cook — Ezel, Ky.

FRENCHBURG AND EZEL CHURCHES

Rev. and Mrs. Ralph E. Ayers — Ezel, Ky.

NEGRO MISSIONS

ANNEMANIE, ALA.

*Mr. Walter R. Sutton, Principal — Annemanie, Ala.
Mrs. Mary S. Bridges — Annemanie, Ala.
Mrs. Alberta Thomas — Annemanie, Ala.

CAMDEN, ALA.

Mr. A. C. Peoples, Principal — Camden, Ala.
Mrs. A. C. Peoples — Camden, Ala.
Mrs. P. H. Parker — Camden, Ala.
Miss E. M. Brooks — Camden, Ala.
Miss N. F. Smith — Camden, Ala.
Miss L. B. Hudson — Camden, Ala.
Miss L. M. Washington — Camden, Ala.
Miss L. Easterling — Camden, Ala.
Mr. E. W. Lindsey — Camden, Ala.
Mrs. A. E. Freeman — Camden, Ala.
Mrs. S. W. Rivers — Camden, Ala.
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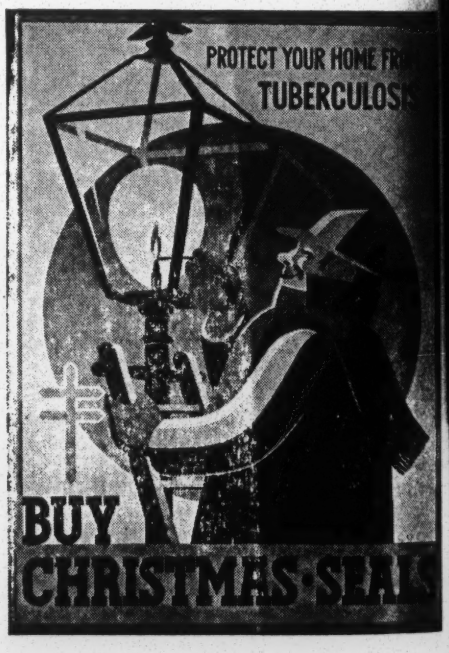
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